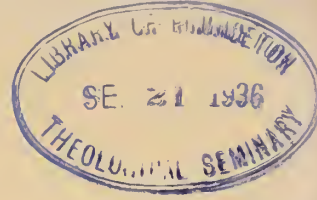


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The Outlook

of Missions

VOLUME XXVIII
NUMBER 8
SEPTEMBER, 1936

My Personal Responsibility for the
Larger Kingdom Program

Rose Sorensen

The Way Out

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Basic Elements in Home Missions

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Village Life in Japan

Y. Kobayashi

Week-Beginnings in Puerto Cortez

Elise A. Goepfarth

Liu Sin-ming

Edwin A. Beck

The Christian Youth Conference
of North America

Reinhold M. Jensen

The Evangelical Women's Union

Elsa Reichenbach

The Outlook of Missions

905 SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly, September to June inclusive, and bi-monthly during July and August, by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States
EVANGELICAL AND REFORMED CHURCH

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JOHN H. POORMAN, Foreign Missions

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Subscription: One Dollar Per Year, Payable in Advance

Send all Remittances to "The Outlook of Missions," Room 905, Schaff Building, 1505 Race Street, Philadelphia, Pa. Entered as Second class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918

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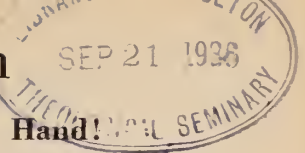
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Editorial of the Month

SEP 21 1936



The Toilers' Christ

TO Thee, O Lord, the toilers came
In ancient Galilee.
They found in Thee a friend whose name
As sacred in their hearts became
As David's memory.

They saw Thee turn to them at night
From stately homes of ease.
They heard Thee speak the Widow's Mite
And parables that scourged aright
The lordly Pharisees.

And yet they knew Thy gracious friends
At quiet Bethany.
They heard how Nicodemus wends,
And Chuza's wife their money sends
To speed Thy ministry.

They sought Thee by the lakeside fair
When morning lit the sky.
They breathed the Spirit mountain air
As near to Heaven as Earth could bear
Or humble hearts could try.

Their sick they brought at eventide,
The lame, the halt, the blind.
The cripple threw his crutch aside!
The palsied leaped! And dumb lips cried!
The maniac had his mind!

They were an eager brotherhood
In fellowship with Thee;
For they as one together stood
And rich and poor were comrades good
In Love's fraternity.

Now help us Lord to live like Thee
While Love a vigil keeps,
In London town beyond the sea,
In New York's crowded tenantry
And Peiping's myriad streets.

—WORTH M. TIPPY *in*
Federal Council Bulletin.

Lend a Hand!

THE effort which the Board of Home Missions is making at this time to free itself of its current indebtedness by enlisting 20,000 members as contributors on the "Club plan" is a most commendable one. The "Club plan" of making payments over a period of months has been found eminently successful by many progressive business houses and it is earnestly hoped that it will prove equally helpful to the work of Home Missions.

It is not unreasonable to ask that at least one of every seventeen members of the 350,000 in the "R" group should be willing to contribute one dollar a month for ten months so as to give the Board of Home Missions the much-needed financial assistance.

This Board which has given a helping hand to more than one thousand churches in *their* time of need deserves a ready and prompt response to its appeal for help in *its* time of need. Many of these churches not only owe their very existence to the Board but, in addition, were mothered by it for a score of years or more.

Out of a sense of fairness and Christian sympathy for the home missionaries, there should come a whole-hearted support from the pastors and members of all our self-supporting congregations. Many of the missionaries and their families have undergone untold hardship and privation during the past few years while they have waited with hopeful expectancy for the Church to make possible the payment of their overdue salaries. How much longer will we compel them to wait?

We are assured that the successful completion of this effort will not only enable the Treasurer of the Board to pay the missionaries in full but also to pay \$100,000.00 on the Board's bank obligations.

Once again the Woman's Missionary Society of General Synod heads the procession with 5,000 memberships in the "club" as its goal. Are there not 15,000 other members of our Church who are willing to make a similar sacrifice in order to release the Board of Home Missions from its pressing financial burdens and free it for the work for which it was set up? Shall we not pray and work and give for this worthy project so that Home Mission Day, November 8th, may mean the dawning of a new day for this important work of our Church?

The Quiet Hour

JULIA HALL BARTHOLOMEW

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

—MATTHEW 11: 28.

Thank God for a gospel that sings itself into our daily lives, and that bids us sing away sorrow and care! Sin has no such hymns.

—CLARENCE EBERMAN.

Be true to your conscience and your God! Never say or do in business or anywhere else anything you cannot expect God to smile upon!

—GIPSY SMITH.

“Unscale mine eyes, make vision clear,
And things unseen more visible,
Attune my ears that I may hear
Heaven’s minstrelsies made audible.”

The trouble comes when things take first place and lose their meaning by becoming an end in themselves. Then life is materialized and we lose it through absorption in the mechanism of living.

—JAMES REID.

In dazzling day or blinding night,
God ne’er forgets us in the fight;
His glorious angels will abide,
If we but clasp them at our side;
The hand that beckons them is Prayer,
And Faith the clasp that holds them there.

—EDWARD ROWLAND SILL.

“Abundant life is not a different kind of life; it’s simply a matter of supply. It is an abundance of the same kind of life that every Christian has. And anything less than that abundance is sin.”

“Prayer is most intense communion with God, and such is bound to communicate persuasive power to preaching.”

Christ’s problem is to bring the discords of life into harmony with God’s will. Christ’s problem is to compose the endless strife—and who is not conscious of it?—between fitful desires to rise and constant tendencies to fall, between our high ideals and our low and gravitating instincts.

—J. STUART HOLDEN.

“Character is the only test of fitness or unfitness for the city of God and the fruit of the tree of life.”

It is only the brave and heroic church that is going to fight the battles of the coming days.

—J. D. JONES.

“I cannot always know and understand
The Master’s rule;
I cannot always do the tasks He gives
In life’s hard school;
But I am learning, with His help, to solve
Them one by one.
And, when I cannot understand, to say:
Thy will be done.”

“To be happy in our daily job—that seems to me the splendid goal all mortals should try to reach; but also to give happiness to others who come to see us at our task—well, that is the supreme wonder in a world that is full of wonder.”

Oh, for a vision of our need, of the Church’s need, of the nation’s need, so that the weight of it should bring us down to the Lord’s feet!

—CHARLES INWOOD.

Make us mindful of one another, that in our common remembrance we may bear one another’s burdens! Inpart unto us the sympathy which can feel another’s sorrows, and which exults in another’s joys!

—JOHN HENRY JOWETT.

The Prayer

OUR FATHER, who bleesest the man who doeth righteously, and defendest those who follow Thy guidance, we pray that Thou wouldst help us to be attentive to Thy voice and to obey Thy commandments! Help us to be watchful and prayerful! For Christ’s sake. Amen.

—JOHN GARDNER.

The Outlook of Missions

VOLUME XXVIII

SEPTEMBER, 1936

NUMBER 8

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

My Personal Responsibility for the Larger Kingdom Program

By ROSE SORENSEN, Rockville, Nebraska

Awarded First Prize in 1936 Stewardship Essay Contest

AS one glances over this topic, the main words seem to be *personal responsibility* and *larger kingdom*.

The word responsibility may be defined as what one is responsible for or that for which one must give account. The kingdom is defined as the rule of God established in the hearts and lives of men.

This means then that as a Christian youth, I am responsible and must give an account as to whether God's rule will be that rule which governs the hearts and lives of my fellowmen far and near.

How can I meet such a responsibility? Even the thought of such a great enterprise seems to leave one individual in darkness. But one thing is certain—that God must rule in my heart and govern my life before I can be of any service. Therefore, it is my personal responsibility to be a faithful Steward.

First I shall profit much if I consider the word Stewardship. We often think the word means the giving of a certain proportion of money or time to God's cause, the using of our talents in the work of the Church, or full-time Christian service as a minister or missionary. These definitions may be correct but Christian Stewardship really means a great deal more. It means the investment of one's life for the promotion of the Kingdom of God. It means the determination, with God's help, to carry out His will for the world so that it may become a genuinely Christian world in which all men deal with one another as brothers in all affairs of life. According to this principle, I must try to meet my personal responsibility by the following methods.

METHOD I.—STEWARDSHIP OF PRAYER

What I shall do as a Steward depends a great deal upon the number and kinds of talents I have. But whatever talents I may have I can always be a Steward of prayer. As Christians, we have the privilege of prayer through Jesus Christ. But prayer is not only a privilege, it is a responsibility and duty.

We must pray for the Kingdom, remembering in our prayers our neighbors near and far and then cultivate a spirit of willingness to obey the impulses of love that come to us as we pray. It has been said that "More things are wrought by prayer than this world dreams of." "Prayer moves the arm that moves the world." Surely, if I do not pray, I am as the unrighteous Steward who hid his talent in the earth.

METHOD II.—STEWARDSHIP OF POSITION

If I always remember my Stewardship of position, I might aid in promoting God's Kingdom. At least, I would not be a stumbling-block for others.

To illustrate this, let us take the example of a school-teacher who recognizes her responsibility because of her position; some things she might otherwise do she will not do because they could be open to misjudgment. This is her Stewardship of position.

As a young Christian, confessing faith in God, I ought to remember this Stewardship of position. It is my personal responsibility at work or play, wherever I may be, to let my life radiate that truth, righteousness, joy and peace for which Christ stood. Otherwise, I would be as a man who hid his lighted candle under a bushel, leaving the entire house in darkness.

METHOD III.—STEWARDSHIP OF FRIENDSHIP

Through the Stewardship of friendship I may render great service to God for friendship is a precious possession.

A story is told of a man of culture and influence whose gracious ways made his home a welcome place for many young men who came as strangers to that foreign port. But this man's influence over these boys in giving them much liquor of all kinds was exceedingly bad. He had so many of the gifts of friendship, but he failed to realize the Stewardship that ought to have been his.

Another thought to consider in friendship is that he who has a real friend owes it to the world to be more friendly and more trustful everywhere. What debt I must owe to the world for the friendship of Jesus!

METHOD IV.—STEWARDSHIP OF THE WORD OF GOD

The disciples of Jesus were given the Stewardship of the Word of God and were willing to fulfill this responsibility. Today there are still men and women who are faithful to preach and teach the Word of God but this does not mean that I and all others have no responsibility. I should know the Word of God, feed upon it and then, in simple, quiet ways, pass it on.

METHOD V.—STEWARDSHIP OF POSSESSIONS

Along with the other forms of Stewardship, it is important that I share my possessions.

"The covetous hand cannot successfully lead or point others to the Lamb of God Who takes away the sin of the world." There is not only the Church to which I belong but all other organizations and institutions working with the Church which must have sufficient funds in order that men may continue to teach the Word of God. While I am thinking of the various Church organizations, and institutions, I must not forget the home and foreign missions. I have heard the Gospel and owe a great debt to those who have not heard it. Though I do not go as a messenger, God calls that I use possessions, the Word of God, friendship, position and prayer in such ways as to "Seek first the Kingdom of God." This is my personal responsibility for the larger Kingdom program.

A North Japan College Graduate of Thirty-Five Years Ago

A MAN of excellent reputation and widening influence in religious circles in Central Japan is Rev. Zenjiro Yatsu, who graduated from our Sendai Seminary about 35 years ago, after spending about ten years in study in our Academy, College, and Seminary. He married a graduate of our Miyagi College, and spent several years as a pastor of a church in the Tohoku district, and then went abroad to study theology at Princeton and Religious Education at Hartford, Conn. Since then for nearly 25 years he has been engaged in a two-fold work: pastor of the Nunobiki Church in Kobe, and professor in the Central Theological Seminary of the same city.

The congregation was a small one, Mission-supported, when Mr. Yatsu began his work there, but he has added some influential families and the work has become self-supporting. A parsonage has been acquired, paid for by the congregation. To accomplish this, much patient work was required, and Mr. Yatsu has been a faithful shepherd. In the Seminary he is teaching English (necessary for the sake of reading books not yet

translated), and Psychology and Religious Education. He has also taught History of Philosophy, and has published a book on Child Psychology. At present he is writing regularly for several magazines, called "Child Psychology", "The Friend of the Sunday School", and the "Christian Home Journal", all published in the Japanese language. In the general work of the denomination, the Church of Christ in Japan, Mr. Yatsu has been elected to a number of positions; he has been president of the Naniwa Classis (in Central Japan), several times on the Executive Committee of his Classis, on the Examination Committee for candidates for Licensure, Chairman of the Ministers' Association of Kobe City, and Chairman of the Sunday School Union of the Japan Church of Christ. Those missionaries who have worked longest with Mr. Yatsu (says Dr. S. P. Fulton, of the Presbyterian Church South, a colleague in the Kobe Seminary) most appreciate his good points, and are sure he has done much work that will tend to the upbuilding of the Kingdom of God.

MARY E. GERHARD.

"Long live THE OUTLOOK OF MISSIONS!"

MRS. S. S. McCORMICK, Hublersburg, Pa.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Notes

THE death of Rev. Gabriel Dokus, Sr., which occurred at South Norwalk, Conn., on June 6th, removes from our midst another of our veteran Hungarian ministers. During his long ministry in this country he served but one congregation. Coming to South Norwalk he erected the beautiful Church and parsonage and built up one of our strongest Hungarian congregations. He gave two of his sons to the ministry and two of his daughters were married to ministers in our Church. Several years ago, by reason of the infirmities of old age, he relinquished his active duties and became the honored pastor emeritus, having been succeeded by Rev. William Toth, the pastor now in charge.

* * *

By action of the General Synod at Fort Wayne, June 10-17, all the members of the Board of Home Missions were re-elected for a term of two years, until the next meeting of the General Synod at Columbus, in 1938.

* * *

If the new Constitution of the Evangelical and Reformed Church will be approved by the required vote of the Classes and Districts, the name of the new Board operating in the field of Home Missions after 1938 will be "*The Board of National Missions*" and will be charged with the work of missionary expansion and Church building in America.

* * *

During the two years, until 1938, the joint work of the Board of Home Missions of the Reformed Church and of the Board for Home Missions of the Evangelical Synod of North America, will be conducted by a joint Executive Committee consisting of the officers and the General Secretaries of both Boards. Already this joint committee is engaged in work in a number of places and is working out a program whereby united effort can be extended to other points. The Secretary of each Board is expected to attend the meetings of the two Boards so as to familiarize himself with the work of each and both.

* * *

The 20,000 Club is under way. The Woman's Missionary Society has made itself responsible to secure 5,000 subscribers. This

leaves only 15,000 for the rest of the Church to secure. The plan is to have 20,000 persons contribute a dollar per month for ten months, which will pay the debt of the Board of Home Missions in its current or general fund. Send your subscription at once to headquarters in Philadelphia.

* * *

At the School of Methods of the Evangelical Congregational Church at Waldheim Park near Allentown, Pa., July 20-24, Dr. Charles E. Schaeffer delivered four lectures on the general theme: "A Study in Types of Population" under the following sub-heads: The Jew, The Negro, The New American, The Underprivileged. There were 630 young people enrolled at this conference, and the evening meetings were attended by more than 1,500 persons each night. Dr. Schaeffer also delivered an address before the ministers assembled, on the subject: "The Coming Religious Revival."

* * *

Wanted! Fifty persons to contribute \$1,000 each to establish a Jubilee Fund in commemoration of the Fiftieth Anniversary of the beginning of our Church-building Funds in connection with the Board of Home Missions. Persons so desiring will be paid an annuity on their contributions the remainder of their lives.

* * *

Tabor Church, Philadelphia, recently went to self-support. At the meeting of the Board of Home Missions in July, 1917, Dr. P. H. Dippell, a member of the Board and the pastor of Zion's Reformed Church, Philadelphia, stated that there was a promising mission field in the northern section of the city, and if the Board was ready to enroll it he could furnish the missionary. The Board acted favorably on his suggestion and commissioned Rev. Henry S. Gehman to take charge of the work. A little storeroom on Fifth Street near Olney Avenue was rented and crudely fitted out with chairs and a small pulpit. Here services were held for several months, a Sunday school was gathered and a congregation was organized. The Board then bought a lot at the corner of Chew and Fairhill Streets and erected thereon a small temporary chapel.



TABOR REFORMED CHURCH, PHILADELPHIA, REV. EDWIN HOWARD ROMIG, PASTOR
The photo insert is that of Rev. Elam J. Snyder, a former pastor.

After the work had been properly started, Rev. Mr. Gehman resigned and Rev. Elam J. Snyder became his successor. Under his leadership the splendid and commodious Church edifice was built and the congregation made commendable progress. On account of failing health, Rev. Mr. Snyder resigned and Rev. Edwin Howard Romig assumed charge of the work. The congregation kept on growing and became strong enough to go to self-support on January 1, 1935. In these 18 years Tabor Church has had only three pastors. Here we have a notable illustration of how a mission with small beginnings, under proper leadership, may, in a comparatively short time, become a strong and well-established congregation. The first pastor, Dr. Gehman, is now the distinguished Professor of Old Testament Literature in the Theological Seminary at Princeton, N. J., but he got his start by starting Tabor Reformed Church.



REV. EDWIN HOWARD ROMIG

The 20,000 Club plan is fully under way. 20,000 members of the Evangelical and Reformed Church are asked to contribute a dollar each month for a period of ten months to meet the deficit in the General Fund of the Board of Home Missions. Members of the Board and the staff have made generous contributions. Do not wait to be asked for your contribution, but write a letter to the Board and enclose the amount for one month and do so every month until the ten months are completed.

Meeting of the Board of Home Missions

THE Board of Home Missions of the Reformed Church held its semi-annual meeting at Headquarters on July 15th and 16th. All the members, except Dr. J. Friedli and Elder Tillman K. Saylor, were present, as were also the members of the staff. There were no representatives of the Woman's Missionary Society present. The Board was honored by the presence of Rev. J. J. Braun and Rev. Charles Enders, representing the Board for Home Missions of the Evangelical Synod. In his report the General Secretary called attention to the death of Rev. Gabriel Dokus, the oldest of our Hungarian ministers; Rev. Julius M. Hanko and of Mrs. J. Mori, also noted the death of Rev. G. A. Schmidt, the chairman of the Board for Home Missions, and of Mr. William D. Bobsin, another member of the Board. The Board passed suitable resolutions of sympathy in the home-going of these fellow-workers.

The following resignations were accepted:

Rev. C. V. Rhodes, Dexter Boulevard, Detroit, Mich., June 1, 1936.

Rev. J. T. Bucher, Bethany, Cuyahoga Falls, Ohio, July 31, 1936.

Rev. L. S. Faust, Oskaloosa, Iowa, September 1, 1936.

Rev. W. H. Causey, Schlatter Memorial, Winston-Salem, N. C., May 1, 1936.

Rev. E. F. Franz, First, Appleton, Wis., June 14, 1936.

Rev. F. W. Lemke, First, Watertown, Wis., August 17, 1936.

Rev. C. F. Wichser, Rice Lake, Wis., August 31, 1936.

Rev. Stephen Szijjarto, Jr., Ashtabula-Conneaut, O., and Erie, Pa., July 1, 1936.

The Rev. Louis Balint was commissioned as the missionary at the Hungarian Church in Milwaukee and Racine, Wisconsin.

The resignation of Dr. Alexander Toth as Professor of Hungarian language and literature in our institutions at Lancaster was accepted, and this work was temporarily suspended for a period of one year. Dr. Toth was then appointed as a Field Worker in our Hungarian congregations with a view of giving them spiritual leadership in the general program of the Church.

The Board took notice of the fact that the work of Evangelism for the Evangelical and Reformed Church has been committed to the Department of Evangelism and Spiritual Life which has recently been established by the Executive Committee of the General Synod.



REV. ALEXANDER TOTH, D.D.

Newly-appointed Field Worker in the Hungarian churches.

The Board took further notice of the action of the General Synod in creating a Joint Commission on Christian Social Action, which from now on will take care of the work of Social Service for the united Church.

The Treasurer's report showed receipts for the first six months of the year on the apportionment of \$61,294.65, and in the Church Building Department of \$48,978.21.

The major concern of the Board centered around its financial problems. Dr. Horning, the director of the 20,000 Club plan, reported definite progress, stating that committees had been appointed in every Classis of the Church, that literature explaining the plan had been prepared and sent out, and that returns were already beginning to come in. The Board members themselves and the members of the staff have made liberal subscriptions for this purpose. The plan, which involves the securing of 20,000 persons who will contribute a dollar per month for a period of ten months, will be intensively carried forward until the full amount of \$200,000 has been received, which will care for the deficit in the general or current fund. It is the thought of the Board that this effort shall find its culmination in connection with Home Mission Day next November.

Attention was also called to the fact that on September 1st it will be fifty years since the establishment of the Church-building Funds. The Board challenges the Church to note this jubilee anniversary by contributing fifty \$1,000 Funds as an expression of appreciation of what this Department has meant in securing proper buildings for our mission

churches. Announcement was made that several such Funds had already been received.

There were requests for the enrollment of several new missions. Because of a lack of funds these could not be granted at this time, however promising or urgent they may be. All new work is to be carried on jointly by the two Boards operating in the field of Home Missions for the united Church, but all such advance work will have to wait until the debt

in the General Fund of our Board is fully discharged. Attention was called to the joint work which is already being conducted and supported at a number of points.

The meeting of the Executive Committee will be held in Pittsburgh on September 24th, to be followed by a joint meeting of the two Executive Committees of the two Boards in the united Church.

The Way Out

THE readers of THE OUTLOOK OF MISSIONS are acquainted with the 20,000 Club plan, by which the Board of Home Missions proposes to liquidate its current indebtedness of \$200,000.00. To secure twenty thousand persons to give a Dollar a Month for ten months will accomplish this desired end. It is the way out.

Here are four points of this project:

1. The PLAN is very simple, but no plan, however simple, will work itself. A Director in every congregation, with the aid of others, to secure pledges and a Treasurer to collect and remit payments monthly to the Treasurer of the Board will assure the success of the plan.

2. The PROMOTION of this project rests with the Pastor, Director and Treasurer in each congregation. They have the help and counsel of the Classical Committee which represents the Board in promoting this project.

The secret of success is in this—*plan the work and work the plan.*

3. The PURPOSE, already revealed, is to lift the burden of debt resting upon the Board, which hinders the promotion of forward-looking plans in the work of Home Missions. Furthermore, it will bring substantial relief to 160 missionaries and their families, to whom \$120,000.00 of this current debt is due on back salaries. This gives it a personal appeal.

4. The PROGRESS of this project is evident from the pledges and payments already forwarded to the Board. Pledges of from One Dollar to Fifty Dollars a month for ten months are already recorded at Headquarters and each week brings in additional reports and cash. From all sides come words of approval of this project and the plan. The Cabinet of the Woman's Missionary Society has set a goal of five thousand memberships in this club.

MEMBERSHIP CARD

THE TWENTY THOUSAND CLUB FOR HOME MISSIONS

I hereby enroll as a member of the Twenty Thousand Club for Home Missions and agree to pay One Dollar, or.....Dollars per month for Ten Months for the purpose of paying the current indebtedness of the Board of Home Missions of the Reformed Church in the United States.
Date.....1936.

Name.....

Address.....

Subscription secured by.....
(Person or organization)

State..... Classis..... Church.....

Your PART is to join the club by taking one or more memberships and thus help to crown this project of progress with success. Below you will find a blank pledge to be filled out and handed to the Director in your congregation. If there is no Director in your

congregation inquire—Why Not? Pledges and payments may be sent directly to the Board's Headquarters when not otherwise provided for. Pledge Now!

JOHN C. HORNING,
Director.



MRS. SIGISMUND LAKY
696 Tonawanda Street
Buffalo, N. Y.

Dressed in Hungarian national costume, designed and made especially for her in 1929, in which she addressed the First World Hungarian Congress, held in Budapest, on the 23rd of August, 1929.

Mrs. Laky is the wife of Rev. Sigismund Laky, pastor of the Westside Hungarian Church, Buffalo, and Tonawanda, N. Y. She

has lectured on the work among the Hungarians at several meetings of the Woman's Missionary Society in various sections of our Church; spoke at the Dunkirk Conference on August 6th and 13th, and has accepted an invitation from the New York District women to speak at their annual convention on September 15-16 on "World Peace and Missions."

Basic Elements in Home Missions

Address Delivered by Rev. Charles E. Schaeffer, D. D., before the General Synod,
Fort Wayne, Ind., June 11, 1936

CERTAIN keen and incisive critics who have made a diagnosis of our present generation have ventured to describe its chief characteristic as that of an unmitigated tendency towards superficiality. The age has become obsessed with a craze for phenomena. But phenomena are generally external and surface conditions. They scarcely ever penetrate into the inner heart and substance of things. The age is characterized by the sparrow that lightly flits from twig to twig, chirps a little here and there, rather than by the eagle that in his lonesome flight pierces the blue and soars with a majestic movement into the ethereal regions.

Now, this tendency manifests itself in every department of life. It pertains to almost every interest with which the mind of man may be concerned.

METHODS OF TREATMENT

There are plainly different ways in which the Home Missionary enterprise of the Church may be set forth.

HISTORICAL

There is first the historical treatment of the subject. By this method one would discuss the development of this expansive movement from its inception to the present moment. One might trace the religious occupation of America as this came to definite expression in the establishment of churches in new communities across this continent from ocean unto ocean. The story of the westward movement of Christianity through the pioneers of the faith reads like a romance. Nothing in the annals of our religion can match the daring heroism, the undaunted courage of the noble band of Home Missionaries who blazed a path and built a highway for our God across this wilderness. The epic of Home Missions has never been adequately sung. It still waits for some Homeric genius to give it wings and words, some inspired artist to paint the pictures in vivid colors and in glorious fashion so as to capture the imagination of this and future generations. Of course, the history of Home Missions is practically tantamount to the history of the Church in America, for nine out of every ten churches are the direct product of missionary effort. It is likewise largely the history of education, for there is no college 50 years old and over beyond the Allegheny Mountains that was not founded

through Home Mission initiative. Home Missions thus proved to be the pioneer of churches, schools, colleges, orphanages, hospitals, publications, in fact, of almost everything that is characteristic of the general work of the Church of Jesus Christ. To trace the genesis and growth of this many-sided movement across the country, forms one method of the treatment of this subject.

FACTUAL

Another method might concern itself with a detailed description of the various phases of present-day activities in this field of Christian endeavor. This is the factual method. This would resolve itself into a narrative of work done among the different nationalistic groups in America, among the Germans, the Hungarians, the Czechs, the Japanese, the Indians, the underprivileged in mountain regions or backward settlements, the problems which arise in our congested centers of population, or in our rapidly changing rural communities. This form of consideration might set forth an array of statistics indicating the number of missions, the number of members, of Sunday school scholars, the amount of money raised and contributed. It might concern itself with budgets, apportionments, appropriations, debts, assets, liabilities, balancing of budgets and methods of raising sufficient funds to finance the project. This would furnish valuable information to the Church, which the Church needs to have, for facts are the fuel by which missionary fires are fanned and fed. But these facts have been set forth in other forms. They appear in the printed reports which the Boards have made to the General Synod, and it is not necessary to rehearse them here.

But the factual method in the treatment of any subject has its limitations. We have a surfeit of facts. We have had fact-finding commissions galore. We have gone forth with lamps and lanterns and spied out the land, we have made use of our measuring rods and tape lines and have measured our Jerusalem, and tabulated our findings, and have safely and smugly tucked them away with meticulous care in pigeon-holed cabinets, but we have failed to interpret them and to translate them into worth-while activities, or caused them to be the motivating factors in a more aggressive effort to Kingdom building.

It is not enough for folks to know the facts. People know enough. But they lack the dynamics which alone can make the mechanics effective.

HUMAN FACTOR

Still another method might serve to set forth some concrete, some objective results in the form of changed personalities, of communities transformed, of lives changed, souls saved. For after all it is the human product that justifies the expenditure of service, time and money in this enterprise. If we could lead forth characters that have been plucked as brands from the fire and turned into fruit-bearing branches for the Lord, the enterprise would at once commend itself to our constituency. "By their fruits ye shall know them."

But I wish, if possible, to uncover for you tonight some of the less obvious aspects of this enterprise, some of those deeper elements which enter in and which make our responsibility for this task absolutely inescapable, provided we are truly Christian and Kingdom-minded.

BASIC FACTORS

What are the basic factors upon which the Home Mission enterprise is founded? Now, in a sense, the task of Home Missions is that of the Church as a whole. The mission of Home Missions is the mission of the Church. But it has implications which are not distinctively those of the Church in general. Of course, it rests primarily upon one's conception of God or of Jesus Christ. All theological questions and all religious undertakings root back to this primary and fundamental issue. Who or what is God? If God is a parochial, provincial, local God, then the whole missionary enterprise has no significance. Every great movement has always been born out of a new, a fresh experience and conception of God. The singular thing about God as He is revealed in the Old and the New Testament is that He is the God of the down and out. He is the God of the underprivileged, of the less fortunate. The God of the heathen is the God of the aristocrats. But the God of Jesus Christ is the God of the common man. He is always on the side of the man who has no helper, who is friendless and alone. He is a universal God. No racial, lingual, or social barriers shut Him out. The missionary enterprise rests upon this fact. God is a seeking God. He is the Hound of Heaven who seeks the least, the last, the lost among His children.

The second basic element is man. Home Missions primarily concerns itself with human folks. It is not a matter of buildings, nor of budgets, but of men, women and children. We have missed the mark when we have aimed our efforts in the direction of raising money. Money is not the primary consideration. There are those who think of Home Missions only in terms of money. It connotes only the performing of a surgical operation upon people's pocketbooks, and for some folks there is no more sensitive spot in their whole anatomy than the region of the purse. If we could once divert our interest from the raising of money to the saving of souls we would be making a great stride in the real enterprise. The worth-while appeal is humanity, sin-sick, sorrowing, sodden humanity.

THE CITY

Let us consider humanity as it is congregated in our congested centers of population. The trend of the world's population has always been towards the city. Humanity, like Abraham, has always looked for a city that hath foundations, though its maker and builder has not always been God. The country is largely the product of nature, the city is the product of human nature. The city is man's monument, man's achievement. Into it man has built his ideals. By it he has given tangible expression to his skill, his wisdom, his ingenuity, his social and political ideas and ideals. If the city of today is different from the city of yesterday it only indicates the fact that the modern man differs from his ancient forbears. The American city is our latest social phenomenon. There it stands with its massive buildings, its streets and boulevards, its lights and shadows, its noise and traffic, its teeming, jostling multitudes, its homes and hovels, its saints and sinners, its virtues and vices, its hum of industry and its unemployment, its prosperous and its paupers, its plenty and its penury. It is a bundle of contradictions, of paradoxes and polar extremes. All the virtues and all the vices seem to be magnified. It is a shifting, changing, kaleidoscopic phenomenon. This is usually true whether it pertains to the external or the internal aspects of its many-sided life.

The mere size of the modern city at once attracts our attention. About one-half of the population of the United States is contained in 95 cities. For the first time in American history the city population surpasses that of the country. This fact is bound to bring

about great industrial and social changes which will be a challenge to our civilization and will present to the Church some of her most difficult problems.

The most characteristic thing about the city is its changeableness. It is never the same. It is constantly in a state of flux. It changes physically. The skyline changes almost over night. "When have you been in Atlanta lately?" asked a traveler of a friend of his on a railroad train recently. "Three weeks ago," was the answer. "Ah! but you should see Atlanta now!" came as the reply. There is a constant shifting of the population. In Philadelphia 50,000 of the Negro population have recently moved from the southern into the northern section of the city. This precipitates a problem for both sections, not merely as it pertains to the housing situation, but also to every other phase of human life.

This social unrest, this lack of permanency, is manifest everywhere. It permeates every aspect of life. It gets into the very blood and brain of the people. They come to lose the sense of attachment to any given place. They have no fixed abode. Apartment house dwellers do not dwell there. They flit, like sparrows, from one spot to another. A girl was asked to buy a house and make it a home. She replied she had no need of a house, since she lived in an apartment, she ate at a restaurant, she spent her leisure in a movie, she was courted in an automobile, she expected to be married in a Church, and be buried from an undertaker's establishment! This restlessness begets a sense of insecurity. First, economic. Losing one's job, unemployment, sickness, disability fill the mind with constant fear. Second, social. The city is full of friendless folks. There are few, if any, stabilizing friendships. There is no more lonely place on earth than in a big city. The parade of totally unknown people dulls the sense of human relations. One never sees an acquaintance and hence never looks for any. This makes for the depersonalizing of life. Personality is submerged in the crowd. Consequently the city becomes the rendezvous of the gangster, the racketeer, the bootlegger, the political boss. The city is steeped in a secular, materialistic philosophy of life. The people rush after gold like hunters rush after game. They worship at the shrine of mammon.

Yet the city is at the same time the advance guard of civilization. "As goes the city, so goes the country." To be sure, the city is not wholly bad. It is the center of much that is fine and good in our present civilization. It

is the meeting place of the cultures of the world; it is the home of art, music, architecture, painting and literature. It provides schools for the education of its children, hospitals for its sick and homes for its aged.

THE CHURCH IN THE CITY

Now the Church is set into the midst of this complex social life. Here it faces a great opportunity, but also a tremendous responsibility. The Church must bear witness to the great spiritual values in life. It must bring the Christian impulse to bear upon the life of the individual and upon all human relationships. It must make a Christian impact upon life in its many-sided aspects and activities. It must change the whole philosophy of life. If a secular and depersonalized philosophy controls life in our centers of population, the Church of Jesus Christ is the one supreme agency to correct the same and instill into society a new motive and a new objective.

RURAL AREAS

Or we might consider humanity as it is spread out over our widely extended rural areas. Here, too, we have an ever-changing, shifting flux of human folk. Here the Church faces some of its most serious problems. The program of the country Church is not to teach farmers how to raise more wheat only to have it ploughed under while multitudes are starving, not to raise fatter hogs to have them slaughtered for naught, not to raise more eggs and keep them till they are rotten, merely to throw them at our enemies, but rather to meet the spiritual needs of the community. The country must, as always, furnish the rich red blood for the city, if either of them is to be saved. If time would permit we might consider humanity as it emerges in the new Americans who have come to this land of their adoption, or as it gropes along in the underprivileged classes in our backward communities. But all these aspects of our human and social relations constitute the basic factors of Home Missions.

TWO-FOLD ASPECT OF HOME MISSIONS

The Home Mission enterprise then must take on a two-fold aspect, so strikingly set forth by Jesus in the two parables, that of the mustard seed and that of the leaven. The mustard seed represents the external growth of the Kingdom, the outward extension of the Church. This concerns itself largely with the work of evangelism, the preaching of the gospel with a view of bringing men into the fellowship of the Church. This call is as loud and persistent today as ever. Our

churches are not winning the outside multitudes as they should. Men and women are standing aloof from organized Christianity. Many have turned their backs against the Church. Ezekiel says that he saw a dreadful thing in his day—"There were four and twenty elders standing "with their backs to the altar and their faces to the east, worshipping the sun."

The spirit of secularism, materialism, naturalism has taken possession of people, and they have deserted the Church and have become steeped in worldliness and selfishness and sin.

The parable of the leaven represents the internal development of the Kingdom, the transforming power of the new life in the lump of humanity. This is the sphere of social action. We hear much about a totalitarian State. We do not want a totalitarian State, but a totalitarian Christianity, a Christianity that permeates and pervades, and transforms every life and all of life. The individual and the social are not two gospels—one set over against the other. There is only one gospel for both the individual and for society. Never was the need greater than today for a fresh application of the principles of Christianity to our complex civilization. The culture of today is against the Church, the whole mechanism of society is constructed upon a pagan basis. Nothing can save society, the nation, the world, but the religion of Jesus Christ.

A HIGHWAY FOR GOD

Now Home Missions is the pioneer in this Christianizing process. It has always built a highway for our God. It has cleared the way, it has staked out the course, it has laid the foundations. It has been the forerunner of the whole Christianizing, nationalizing process. It made possible our national unity. It established a commerce of thought, ideas and ideals between the various sections of the country and thus prevented the breaking up of the nation into little fragments constantly at war with themselves. It made the United States a possibility.

Moreover, it has brought about a degree of racial solidarity such as has never been known anywhere else. America is a composite nation, made up of many racial groups and color cleavages. It would have been clearly possible to set these racial and lingual lines in hostile array against each other and there might have been hatred and bloodshed on every side. But Home Missions was the great reconciler. It interpreted America to

the foreigner and the foreigner to America and thus realized our national motto—"E pluribus unum."

But this task is far from being completed. It needs constant vigilance and painstaking effort.

Home Missions is, therefore, not a passing phenomenon in the scheme of Christianity. It is an indispensable, fundamental factor. It is necessary that we should recover the missionary mind. There must be a reorientation towards this whole enterprise. It must once more become the primary concern of the Church. The blending of our resources in the union of our two great denominations, should enable us to go forward to the conquest of new areas for Christ.

A TRAIN OF LIGHT

In the fifth book of Virgil's *Aeneid* is depicted a great contest in archery. The target was a mast with a fluttering dove tied to its head. The archers could take their choice. The first drew his bow and shot at the mast and his arrow stuck quivering in the very heart of it. The crowd applauded. It was something visible to their eyes, something they could understand, so realistic. Thus we may present the external, visible, statistical phase of our work—so big—so evident. The second shot the string that tied the bird. What a thrill that was! The crowd went wild as the bird, released from its bondage, cleft the skies. So we may aim at the cord which binds us to our historical past. It is full of absorbing interest. The third archer quickly drew his bow and shot the bird herself. Her warm blood trickling to the earth, "her life she leaves among the deathless stars, her lifeless form restores the arrow to its owner's hands." So we may touch the very heart of this great enterprise and bring its meaning home to our minds.

Then came the fourth of the archers, *Acestes* by name, and what was left for him? He "drew his arrow to the head and did a thing no archer ever dreamed before; he launched the shaft with mighty arm straight into the Olympian blue, where dwell the gods. And that arrow, speeding swift among the thin clouds, burst into flame, and, like a star unloosed from heaven, left behind it a long train of light, a burning pathway for the race in its upward groping progress toward the gods." Ah! Home Missions blazes a train of light and a shining pathway for the race in its upward progress towards God! Follow, follow the gleam!

Foreign Missions

JOHN H. POORMAN, EDITOR

A New Missionary to China



MISS LUCILE C. HARTMAN

MISS LUCILE C. HARTMAN, daughter of Rev. and Mrs. Ward Hartman, of Yungui, China, is the latest recruit to join

our missionary force in that vast field. She was born at Yochow. Having had a growing desire from childhood to follow in the footsteps of her parents, she prepared for her lifework at the Steele High School, Dayton, Ohio, and Wheaton College, Wheaton, Illinois. She was graduated from the latter institution in 1935 and studied the past year at the National Bible Institute of New York City.

Miss Hartman was appointed as an evangelistic missionary to China at the Annual Meeting of the Board of Foreign Missions last March and sailed for Shanghai on August 29th with her mother who is returning to the Yungui district. Upon arriving in China, Miss Hartman will proceed to Peiping where she will study the Chinese language in the College of Chinese Studies. The Girls' Missionary Guilds are providing her salary and the Woman's Missionary Societies her outfit.

Memorial Service for Dr. Miller

ON Sunday evening, July 26, a memorial service for Rev. Henry K. Miller, D.D., who died at Tokyo on February 28, was held in St. Paul's Memorial Church, Reading, Pa., of which the departed missionary had been a member. Dr. Charles E. Creitz, the pastor, and president of the Board of Foreign Missions, had charge of the service. The sermon was preached by Dr. A. V. Casselman on Acts 11: 24: "For he was a good man, and full of

the Holy Ghost and of faith: and much people was added unto the Lord." Brief remarks were made by Dr. D. B. Schneder, now home on furlough from Japan. "Rock of Ages" and "The Son of God Goes Forth to War," two of Dr. Miller's favorite hymns, were sung.

On the Saturday afternoon preceding, Dr. Miller's ashes were interred in the Charles Evans Cemetery, with Dr. Creitz and Dr. Casselman in charge of the burial service.

The Marriage Feast in Yuenling of Hunan

MAY I have half of my wages in advance?" The missionary frowned at the not unusual request—the granting of which was not often justified, in her opinion. "For what purpose?" she asked. "My landlord's son is being married—he wants the rent in advance to help pay for the feast." "Do you consider that your responsibility?" And to that question he replied emphatically, "Yes, it is my responsibility."

As she gave him the money the missionary pondered on the note of certainty in this Christian's reply. How difficult for a Westerner to understand the Oriental mind as ex-

pressed in the demands of social customs—demands which necessitated mortgaging the future to provide delicacies for the aged, for wedding, funeral or birthday celebrations!

What was back of this Christian's acceptance of responsibility? Could it be he was thinking of that wedding feast nearly two thousand years ago? And was it possible the result of his efforts could make a difference in the wedding feast—enough to change the water of the feast to wine, perhaps!

A. KATHARINE ZIERDT.

Shenchow, Hunan.

Missionary Chat

Extracts from the Secretary's Correspondence

Huping, May 30, 1936.

Your letter of May first came this afternoon. I was under the elm tree in our front yard resting on the long chair. It was my first excursion into the open air for ten days. A peculiar sort of flu developed among our kindergarten children and I took it also. For a few days it looked as though I would have pneumonia, but I am thankful that I am again able to be out in the sunshine.

When I look at that elm tree I always think of Paul's words about being debtors. When the coolies began to carry the bricks to build our precious home—for it has been a precious home—Dr. Hoy, John and I were standing on the Hoys' lawn watching them. Dr. Hoy pointed to a very small "sprout" and said, "Some day that will be a beautiful tree in your front yard." He walked down to the carpenter shed and came back with a bundle of stakes which he pounded into the ground, around the tree. He gave orders to the foreman to see that the tree was not disturbed. Today it is a beautiful tree, taller than our house. In winter we joy in the grace and symmetry of its lacy branches, and in the summer its dense leafy boughs help us forget the blistering heat and afford a cool place to sit and enjoy the birds and flowers. As I sat there watching the orioles flash in and out of the branches and feasting my eyes upon the scarlet geraniums, white daisies, many-colored snap-dragons, verbenas and yellow daisies, I thought of a statement made recently by some one in America. Dr. Luccock quoted it in his book review on "The Exile," in *Christendom*, "the cruel project of foreign missions." As we look back over the thirty years that mark the beginning of Beck history in the China Mission we can truly say, "Surely goodness and mercy have followed us."

We are debtors to Dr. and Mrs. Hoy for a great many things. Perhaps one of the things that impressed me the most was the simplicity of their lives. They lived simply. Their home was very simply furnished. There was an absence of Oriental carpets, fine furniture and hangings. Any missionary or well-paid Chinese teacher need not feel he had to live beyond his income to keep up with the Hoys. Perhaps that is one reason our buildings and equipment were adequate but simple and met the conditions in China. There was a wealth of good reading and gracious hospitality that was extended to the poorest and most humble.

Nana's hands were always busy, and no child was forgotten at Christmas or birthday. One of our children's pleasant memories is of Nana Hoy and Doctor Hoy.

* * *

I went to the country with Mrs. Hoy to visit her old friends. One church member we found terribly crippled with arthritis and we persuaded her to go to the hospital the next day. Another woman's son was terribly ill with schistosoma and he also was persuaded to go. Of course, these are too poor to pay but the woman is occupying the bed Nana has endowed and the boy would receive charity fund help. The homes were dirty and cheerless, but Miss Hu, our Bible woman, prayed and we felt we had left some touch of human kindness and love behind.

Today when the family came home from church they reported a fine service. They had a service of worship in song, prayer and reading the scripture. Tu Chi Seng, a Senior Normal student, and a chorus he had trained sang very beautifully. He is a Lutheran boy from the Covenant Mission. We shall miss him so much but he goes out equipped to teach school, preach, play the cornet, and fill a large place in some country town where his mission needs him. He has been here three years without returning home, and he is much attached to Huping and we to him. In the chorus was another Senior, the son of a doctor who was at one time in Shenchow. Dai Chin Hwa sings bass, and is a graduate in the Agricultural Department. He is a fine athlete, a big strong boy of very pleasing personality and strong Christian character. Our love and interest go with these early fruits of our work, and we expect great things from these boys.

From MRS. EDWIN A. BECK.

Shenchow, China, June 26, 1936.

We here at Shenchow are still wondering how it actually happened that matters worked out so that Misses Heinmiller, Schilling and Ziegler and Homer Huesing could really get to our town and pay us a visit! It has nearly always been the case heretofore that visitors to China felt they only had time to visit our down river places of work. With the opening of the auto road conditions have been changed. And we are glad. As time goes on, I expect that traveling conditions on the auto road will become improved and more trustworthy than now. Anyhow, it was necessary

for me to attend a Hunan-Hupeh Synod Executive Committee meeting at Yochow on June 10-11. I left here on the 8th and reached Yochow the night of the 9th along with the delegates of the other Hunan District Associations. An unexpected trouble did arise on account of the two southwest provinces choosing that time to send their troops into southern Hunan, and that move caused the central Government to commandeering all the trains for the transport of soldiers into south Hunan. Dr. Mitchell, of the Presbyterian Mission, and I did manage to get on an empty soldier car to go from Yochow to Wuchang—so I was there to meet our guests when they reached Hankow. Dr. Taylor, Mrs. Keller and I met them at the steamer.

On the 17th the four visitors and I left Hankow by steamer for Changsha and got there on the 18th just before a torrential thunderstorm broke on the city—but in time for us and some clothing to get rather well soaked with water. On the 19th we got passage on a bus all right, and came right through to Shenchow without any trouble. The guests left us on the 23rd and got to Yochow on the night of the 24th, with, however, a night's stop-over at Changteh—due to rains causing trouble at a bridge just below Changteh. Anyhow, they got to west Hunan and back down river again in safety—and we are happy for their visit. We wish they could have been here for a longer time so that they could see and feel more of the routine of the

work, as well as get in on some special features. We are grateful to these visitors for including us in their itinerary, and are grateful to the W. M. S. for giving them leave of absence so that they might come. And, we are grateful to God for providing safe entry to and exit from our part of China at a time when some newspapers and some people were somewhat alarmed over a threatening situation.

* * *

Shenchow has been more on the map this spring than for a long while. The District Association met here. Our Mission held its annual meeting with us. We had Rev. Ding Li-kai, of Shantung, here for a series of meetings first with our Shenchow Field Evangelistic Workers and then with the women. And then these four visitors from the home Church spent some days with us. Miss Zierdt is now on a short business trip to Hankow, and Miss Brown leaves soon for a summer vacation on Kuling. The Buchers (including John, who came back with me from Hankow along with the visitors), Miss Weil, Miss Zierdt, Grace and I plan to spend the summer here. Mr. Hartman is again getting into the work at Yungtsui and is acting as the chairman for their joint church meeting at Paotsing on June 30 and July 1. The congregational meetings and their joint consistory meetings in the Sui-Pao field are always quite interesting affairs.

FROM REV. GEORGE R. SNYDER.

The Day After

MANY of the students of our Eastview Schools look sad today, and some rather sick. The braver ones entered into their studies half-heartedly or a little better. There is not an epidemic, and it is not the affairs of the nation that are troubling them. It is just "the day after" that annual picnic.

It began literally with a "bang". For several days we were awakened early by bugle notes (almost in tune) being played over and over by several students while others practiced drums.

The picnic uniform of white trousers, black coat, white cap with black visor and school insignia, appeared now and then.

Arrangements were being made for noodles and Chinese spaghetti to be carried to the place of picnic some four or five miles away. Faces were happy.

For two days we had rain, but finally the picnic day came. Students arose very early

and bugled and drummed. Everyone else had to rise in self-defense.

The weather looked threatening but they bugled and drummed for several hours, then started triumphantly down to the main street and across the city. The drummers were tired and the buglers had little breath left, but they kept on.

Just beyond the west end of the city they crossed the North River, and then marched on a few miles farther to the foot of a steep hill. Three hundred steps led one to the nunnery temple on top. Within the temple were the Goddess of Mercy and other idols. Without was magnificent scenery with the river a sheer drop below, and terraced rice fields against more mountains beyond. Some of the boys sank into the damp grass, too tired to look immediately at anything.

Later, younger boys were given one bowl of noodles, older ones two each, and the

teachers had noodles with meat. This arrangement of giving best things to older people is very common.

At six o'clock in the evening they returned, barely preceding a heavy rain. They were still bugling and drumming faintly. This morning a drummer sadly raised his aching

right hand in mute appeal against a probable writing assignment, and others told me about sore muscles, feet, etc.

Today is the day after. In about a week, when the aches are gone, they'll tell me about the happy time which they had at their picnic.

OLIVE M. BUCHER.

A Worthy Memorial

Extract of Letter from REV. GEORGE S. NOSS

"I am sending you a photograph of my father's grave, with Mr. Taguchi, Mr. Tsukada and Mr. Igarashi present. Mr. Igarashi prepared the Japanese inscription, and Mrs. Ankeney the English. The ashes are buried about five feet underground, in a porcelain urn, which is enclosed in a concrete vault with a cemented lid. After the earth had settled, Mr. Tsukada oversaw the laying down of a bed of large stones, about a foot and a half below the surface. After these were well-tamped, a thick slab of the best concrete was cast, and on this the white granite base was laid, and the headstone mortised into the base,

and cemented. The Japanese friends of my father took such an interest in the headstone that I asked and followed their advice. They chose a dark, smooth stone called *Ki-ryokusen-gan*, the most durable stone in all Japan. It must be a sort of porphyritic diabase. They assure me that a thousand years of frost and sunshine will leave it almost without a blemish. My father once said that he hoped he would have only a small and plain 'marker,' but he didn't say anything about the quality, and so we got the best, and one that the Japanese wanted. I am sure you would like it if you saw it."



AT THE GRAVE OF DR. NOSS

Left to right: Rev. Taisuke Taguchi, Mr. Tsukada, Rev. George S. Noss, Mrs. Noss, Prof. Tadashi Igarashi.

Village Life in Japan

Y. KOBAYASHI

WHEN we find the dear black soil appearing in the melting snow, the village is beginning to wake up from the long sleep of winter, and it soon becomes merry.

First, in the warm sunshine, the hard buds of the plum-blossoms, having defied the severe cold season, begin to open, and the nightingale who has dreamed in the ravine of the deep forest, wakes up with the sweet smell of these blossoms, comes to the plum tree, and begins her beautiful song.

These are the outer signs of the village life. Seeing them the villagers take off their heavy garments and change to the light working clothes, and then go out of doors.

"Higan", the equinoctial period, is said to be the best time for sowing. "Higan" continues seven days, and on one of these days the farmer sows his rice in the rice-beds which have been manured and well ploughed in the autumn of the previous year.

In June comes the most unpleasant weather—the rainy days. But it is said that the conditions later in the year depend on this, the weather. The wetter the weather is at this season, the better it is later. One old farmer has said, "The rain of this season brings the crops of autumn". Surely, in this season, the young rice in its bed grows exceedingly and the clods of the field break to pieces.

As soon as this season passes the sun shines severely like a different sun, and the rice planting season comes. The girls, wearing sedge hats and new dark blue clothes, fastened up with red "tasuki", cloth bands for tying back the sleeves, plant the seedlings while singing the rice planter's songs. Thus the fields change into a green sea, but on the hillsides the barley becomes yellow like autumn leaves—and it is called "Bakusha", the Barley Autumn.

The fourteenth, fifteenth and sixteenth of July of the lunar calendar are called "Ura-bon", the Feast of the Lanterns, the days of holding a memorial service for the ancestors. Uncles who are in distant parts, or a married sister, living in the next village, come to their old home and the whole family visit the graveyard which has been cleaned the day before. Each one places flowers and burning joss sticks before the tombstones, and the mother recalling the dead grandmother's ways, pours tea upon the heads of the stones. Conversation centers around the lives of those who have died. As it is written in Gray's "Elegy"

it is the place "where the rude forefathers sleep."

It is at this time that a kind of wheat vermicelli is eaten, a splendid feast for those whose usual fare is the half rice and half barley dinner. In the evening, out of doors, the fireflies are flying beautifully like the children of the stars in the heavens. And the real children, carrying dwarf bamboo sticks, run after them saying, "Ho-ho-hotaru, I have sweet honey; that child's honey is bitter. Come to me."

In the summer, too, is the ever-to-be-remembered festival of the village shrine. That night is longed for by all the boys and girls. Along the shrine road many stands of fruit, cake and fancy goods are shining under the gas lamps, and the sellers are calling customers in loud voices. At an open place, a high stage is built where the girls are dancing and in another corner are the boys who are wrestling and shouting tremendously. They play till late, forgetting their next day's tasks to cut the grass on the dykes or on the hillsides.

With the ripening of the rice, autumn creeps into the village. A fine day in autumn, especially at dusk, is the best time of the year in the country. Returning home from school, it is a joy to stroll through the lanes, under the trees or into the fields. Brother and sister, man and wife are working together in the setting sun. Their faces are sun-burned and wet with sweat. Soon is heard the sound of a drum from the village shrine; that is the signal of the dinner time of the village god. And with this, the farmers stop their work and return home. The scene is similar to that in Millet's picture "The Angelus".

There is one event which marks the end of autumn. It is the field day of the primary school. It is the only day when a band of musicians enters the village. All the villagers, except a few firemen who are on duty to guard the vacant houses, men and women, old and young, gather around the school playground and gaze in excitement at their children who run races or give the school dance with the accompaniment of the wonderful music. It is also at this time that we see the village master, village doctor, the landlord, and the members of the village council run a race in humorous contrast.

But the next day every one is busy again. The rice that has been cut must be carried



A SHINTO SHRINE

from the fields to the yards and piled up in heaps to dry. Vegetables must be gathered and packed up for the market. The days are getting shorter. About the life of this time some old Japanese poet has said, "we go out in the morning stepping on the frost, and return home with the moon on our heads." In the clear sky, the harvest moon is shining and the wild geese crying out with pitiful voices are often seen flying in a row like a hook, until the winter begins.

With the first snow fall the farmers give up their out-door work and sit around the ingle-nook where the smoky chaff is burning. They make sandals, ropes and straw raincoats, as many as they need for another year. Winter in-door life is rather dreary, especially for the children. So every day they ask their mothers, "Mother, how many more days until New Year's?" Boys, on holidays, go out to the village barber shop, the social house of the village, where fire is burning red in a stove and where chess, "go" and a bamboo flute can be obtained.

With New Year's, however, the gloomy atmosphere is carried away. All day long the family does no work. They eat their

favorite rice cakes, drink "sake" and play the poem card game which is played only during the New Year time. Children, wearing new clothes and new "geta", go out on the icy road to fly kites or roll hoops.

In the early morning of the first day of January, the farmers, as many as possible, visit the shrine. It is the center of the religious life of the farmer. If someone becomes seriously ill, the neighbors visit the shrine at night to pray for seven nights. If someone meets with misfortune the neighbors gather to help him.

Therefore, my dear reader, if you are tired of the artificial city life, or if you have sorrow in your heart which you cannot talk about even to your friend and the telling causes more sorrow, go to the country and stroll about the lanes of the village. Many simple things in the country will steal away your sorrow unaware. The beautiful scenery of nature and the plain humanity of the villagers will always embrace you.

And I am sure you will find that, though the farmer does not have much knowledge of books nor does he eat such good food, he can indeed live a happy life.

"I surely enjoy reading THE OUTLOOK OF MISSIONS and hope that I shall be able to continue subscribing for it."

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Greencastle, Pa.

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MRS. EDWIN PERRY,
Lima, Ohio.

Week-Beginnings in Puerto Cortez, Honduras

By MISS ELISE A. GOEPFARTH

IT is not of week-ends that I would write, but of week-beginnings. Note, however, that they are *week*-beginnings, and not *weak* ones. There's nothing weak about them, you'll have to admit.

Every week-beginning, or to be more explicit, every Sunday afternoon at two, I'm waiting for the train to pull in that will carry me to Puerto Cortez. Two hours' ride and I'm there. Right to the chapel I go, for Sunday School starts at six. Little children run out to greet me and to tell me that they are going to eat supper early to be "on time", for being "on time" is a vital issue just now. Don Eugenio arrives at five-thirty from La Lima; he's our Sunday School superintendent and preacher, were you to ask. Perhaps there will be 45 in Sunday School, perhaps sixty, for it's just a six-months' old school, this happy Sunday School of ours in Puerto Cortez. At seven o'clock Sunday School is dismissed, and evening service begins. With the announcement of the very first hymn, the mosquitoes begin to arrive, and often before. I play the organ, whack mosquitoes, and play the organ some more. After service I may get into a car and drive down, down into Port, until auto road gives way to railroad track, and auto service to hiking. Suitcase in hand I come to a little cottage near the sea, full of light and warmth of welcome. Friends await me there, Catholic friends, extremely Catholic friends, with the best of American suppers and cream. Or I may follow the railroad track still farther and sleep at the Fruit Company Hotel. Or I may not go down into the Port at all. I may

spend the night near the chapel, in the home of newly-weds, native Christians, and if I do, Mamma Kitty and her four little kittens, the ugly-looking dog, and Poll Parrot must needs be rooted out of my sleeping quarters—but it's all in the game and fun. I'll have beans for breakfast, too, and enjoy them.

At six on Monday morning I'm up. It's nice to visit—before the sun adds too forcibly to the glare of sand and sea. And oh, the number of homes there are to visit, and the variety! I find myself in the most squalid of tenement houses, in little cubby-holes back of saloon and store, in dentists' homes, in the home of the chief of police, in the luxurious home of one whose name is often in the society column. I find myself speaking English to the Americans and to the negroes, Spanish to the nationals. I'm often startled at the questions asked, moved to tears by the heartaches laid bare, driven to prayer for wisdom in dealing with each soul, each problem.

Noon brings a time of quiet and rest, for I will sleep at noon, no matter what come. Two-thirty finds me in the back-yard of our little chapel close to the sea; with me a group of teen-age girls, and the finest of helpers, Dona Ana. Some are sewing; some are learning to read. Between times they are talking, as girls the world over will talk, of dresses and beaux and fun. We bide our time; it isn't long before we, too, are talking with them, and leading them from the lightness of it all to an earnest consideration of all that is pure and lovely and good for the making of happy girlhood.



MISSIONARY CHAPEL AT PUERTO CORTEZ,
HONDURAS

Perhaps there will be time for a visit or two before supper. Supper on Mondays is always in the home of one of our native Christians. Her yard is a swamp, her home a humble one, her supper cinnamon tea, beans, and bread; but I'd miss something, a beautiful something in the way of Christian love, were I not to go.

Six o'clock brings me back to the chapel, and to the happiest time of the day, for it is then that I teach the group of fifteen who are preparing for baptism. There's nothing sophisticated about this group; they are so frank that they are positively delightful. I'll speak of taking the name of the Lord in vain. "Why we never knew that that was wrong. We've done it all our lives", they'll exclaim. I'll speak of loving one's enemies, of never failing to speak to and love those who hate us. I find them actually counting on their fingers the number of persons they have not been greeting. I'll speak of offerings, of robbing God. "There's no doubt about my having robbed Him", the frankest will say.

"I've never, never put a penny in the offering."

After baptism class comes another evening service, and somehow I'm always ready for bed just after. At five o'clock on Tuesday morning I'm up; at five-thirty we are on the train; at seven we're in Baracoa Junction. New Baracoa Junction is a tiny place, with just a few Company houses and a few manaca shacks, but it has the most interested group of little children in it that I've seen for a long while, and that's saying a lot. Our hour's wait for the train that will take us home to San Pedro is filled with Bible stories and songs for them; it doesn't seem an hour at all.

Nine-twenty finds us in San Pedro. I unpack my suitcase and put it away. That it may rest until the next week-beginning? Hardly, for it often has to travel near and far before then; but to let it dream for a moment of happy children, thirsting grown folks—in other words, of Puerto Cortez.

Men and Missions

JOHN M. G. DARMS, EDITOR

Liu Sin-ming

REV. EDWIN A. BECK

Liu Sin-ming is a type. He is, in large measure, typical of the *lay-preacher*, whom we, of Huping, postulate as a necessary factor in any considerable regeneration of China. We have at times called this type, the "Teacher-Preacher," and he is stressed as one of the main objectives of a completed Huping.

At our "Ten-year Planning Committee for Huping," yesterday, Dr. Wei, of Hua Chung, expressed in strong terms his conviction that the Chinese Church must have many of this sort of lay-preacher. And our next forward step at Huping must be to materialize this objective in our actual program.

This Mr. Liu is a Christian. He carries on a small business in the town of Hwa-yuan ("Flower Garden"), Hupeh. He has a dispensary; he sells medicines. He ventures out into other commodities, too. Last year he sent a boat down to I-Yang to buy peanuts. I asked him how that venture came out. Well, (he said) he didn't lose anything! This year he sent three ships down into Hunan to buy up lumber. A storm caught them here on the lake and one boat got into trouble. That was

what brought Mr. Liu to Yochow. But he reported the damage small and he still hopes to make a good profit.

Being a good Christian, Mr. Liu has not been content just to live in "Flower Garden," Hupeh, and make money. He has let his Christian light shine and has influenced others. They rented a room and invited the London Mission, of Siao-gan, to send an evangelist over; so they started a church.

Mr. Liu cannot forget that his early years were spent as a teacher in a Christian school. He is interested in the children of his "Flower Garden"; so they prepared a school-room and interested the London Mission in their project. The London Mission helped them to the extent of preparing some desks and setting them up with twenty dollars, Chinese currency. The rest of the expense they are providing from tuition fees, and such gifts as they can secure locally. They employ three teachers. Mr. Liu, himself, spends his early mornings and his late afternoons with the school, teaching music, Bible and athletics. He makes his school, as well as his business,

courageously Christian, and does not hide his light under a bushel, even when the Government Inspector comes; but insists that whatever virtue his school has, *it is because it is avowedly Christian*. Many strange guests come to his Dispensary. He claims Catholics as his friends, though he stoutly holds his Protestant ground even against the Spanish priests who come to argue with him!

Sin-ming was my pupil in Huping quite a few years ago. In the early 'twenties we placed him in charge of our Primary School at Yang-low-sze, and a little later, of the school at Sin-tsiang. In the fall of '25 he came back to Huping for a "refresher." The "Christian General," Feng Yu-Hsiang, was then in the North-west, and had Marcus Chen with him to conduct a sort of "Theological School." Sin-ming and several other of our Huping boys joined General Feng and Marcus Chen in this Bible School.

But in the war that followed, General Feng was defeated and his forces scattered. For years we heard nothing of Liu Sin-ming and we reckoned him dead. But some six or seven years ago he turned up at Hwa-yuan, Hupeh, and took up his settled residence, as indicated above.

I began this story the day after Sin-ming's visit. In the meantime, Sin-ming has returned to his "Flower Garden" and has written me a letter, which arrived yesterday. I think you may be interested in it, so I send it on to you with a translation. The translation reads:

Dear Mr. and Mrs. Beck:

I was very glad to see you and your family two weeks ago. I still can't forget your admonitions and instructions while I was a student at Huping. When I left Huping I was appointed to teach at Yang-low-sze, and then later at Sin-tsiang. At both places I

guided not a few students to come to Jesus. At that time I made up my mind to preach in the future. So I went to the North-west to study theology in the school of Marcus Chen, with the intention of preaching in the army of General Feng Yu-Hsiang. But General Feng's troops were defeated and the school was closed. I then went to one of the General's military hospitals and took training in nursing. After three years with the troops I grew tired of that sort of life and made up my mind to go back home. I returned to Hwa-yuan, Hupeh.

Now I have a little Dispensary at Hwa-yuan. We make a fair living from the dispensary. In addition to the time I spend in the dispensary business, I still have leisure. Because I wished to spend my leisure time right, I sent a request to the near-by London Mission asking to open a church and a school at Hwa-yuan. My request was approved and an evangelist was appointed to visit us here. This evangelist is paid by the Siao-gan Synod, but the rent of the building is provided by the local Christians.

As to the Schools, the mother-church gave us twenty dollars to start with, and also bought 45 desks. Besides that, the mother-church bears no responsibility; so we have to do everything ourselves. This term we have employed three teachers, and the salaries each month amount to thirty dollars—for the whole term, \$180.00. This term we shall receive \$120.00 from tuitions, but \$60.00 is still to be made up. We thank you very much for your promise of an offering to our school. Now I beg to ask you to send your gift directly to Rev. Mr. Wickings, of Siao-gan. Herewith enclosed a card of Rev. Mr. Wickings.

Sincerely yours,

LIU SIN-MING.

"The End of the Beginning"

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The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Young Japan Speaks



My name is Takaku, and I've just entered Miyagi High School. My mother graduated from Miyagi High School and my big sister from Miyagi College. I'm beginning "piano" and am so proud of my new piano book that I had its picture taken.

And Also Young China

You'll be interested to know—

First, that missionary education doesn't come only via books, lectures, conferences, etc.; nor does it apply only to educating groups in America about the work of missionaries in China, India, Japan, Africa or Iraq.

Second, that Miss Heinmiller, Miss Schilling, Miss Ziegler and Homer Huesing (Miss Heinmiller's nephew) left Japan, got through the clouds of civil war in China when trains weren't running, and reached Shenchow June 19, where the new mountain road buses were running. (They left Shenchow June 23 by bus; but when and how they got to Changsha, Yochow and Hankow belongs to another tale which they themselves will probably tell.)

But here is the lesson in missionary education, taught directly, without a book, but with

a very positive lesson and a definite lesson accomplishment. Let's say the lesson was Goodwill and Peace on Earth—it's about flags.

Not long ago this country began to want to get more general loyalty to the national flag. So they made a rule that all organized institutions or schools should have flag poles, should fly the national flag and should have raising and lowering flag ceremonies. For the first time, then, many school children and many adults understood that a wave of red, a corner field of blue, a round white sun and twelve white sun ray points were something more than so many bits of colored cloth put together. But, after some days of flag-raising ceremonies, they still didn't seem to have the idea very enthusiastically.

Here at our school one week-end, the girls ceremoniously elevated the flag to the top of the pole, and that evening forgot to take it down. The next day, wind and rain made the new flag look like a 90-year-old veteran of 10 civil wars. The very next school assembly period the principal held forth for twenty irate minutes on the shameful lack of responsibility, lack of understanding, lack of national consciousness, lack of student enthusiasm and lack of student capacity to be citizens—on the part of these young citizens of the nation. By the time he was through, the girls had a pretty vigorous idea of what the flag was for, and they had a sharp-edged feeling of their responsibility toward it.

Some weeks passed. Just as our American visitors, Misses Heinmiller, Schilling and Ziegler were arriving, South China and the nationalist government seemed on the verge of breaking into a civil war. The talk about this and reason for it got the students increasingly excited about "My country, my country's flag, and the respect and right of my nation. . . ." About that time the older women in the women's Christian organization finished and prepared to send a Shenchow-made Chinese flag to some Christian friends in America. Pop! The students sizzled into a "blow-up" . . . that the FLAG could be used as a gift—a thing that could be given or exchanged!

Then followed the lesson in missionary education—explanations that it was a token of

highest regard, that the giving and receiving was an exchange of deepest respect, and that it was a way of promoting love, goodwill and mutual respect between the peoples of two flags. So the girls were mollified and their anger abated.

On Sunday night, June 21, the Girls' Christian Association invited Miss Ziegler, Miss Schilling and Miss Heinmiller to speak to them in their Christian service meeting. From these visitors they heard about the American Christian Youth, about the Japanese Christian Youth, and about the hope of Christian Youth Building a Christian World. The Chenteh girls did not feel they were being "talked-at"; they were hearing things with which they had not had any contact before, and they hadn't known how these things worked. Miss Ziegler and Miss Brown sang "Follow the Gleam," and Miss Schilling whistled the chorus, while the girls themselves joined in singing the chorus. Right there in their own school study hall, these girls, so sensitive about "my country," broke into real, shared enthusiasm, singing—

Follow, follow, follow the gleam!

Banners unfurled o'er all the world. . . .

So missionary education was accelerated right at this point, through the visit of these Christian American friends. Present teachers were there, and future teachers, and the lesson will go on. Chenteh can well be, and we definitely are, grateful for this.

GRACE WALBORN SNYDER.

The Compass

THE Christ has set the boundary, and so
 What further need have I for questioning?
 His nail-scarred hand marks how the life should go;
 His Spirit, Guide through earth-vague wandering,
 And ever, ever on, and up and far . . .
 Although the way be steep and hedged with thorn,
 Each pang is urge to glimpse anew His Star,
 Remembering the anguish He has borne.

With Breadth, the heart's full pulse of Brotherhood;
 With Length, the uttermost of earthly loss;
 The Height, heart falter not, but all who would
 Be lifted up, must meekly bear His cross.
 With such far-reach, my visioned heart now sees
 True measure of Christ's love: "The least of these."

META B. MATHES.

"The Compass" will be the Contact Woman's message to the Society at the October meeting. It sets forth the elements necessary to the individual as he treads his Christian way across the years—and hence eventually the organization.

The Christian Youth Conference of North America

ATTENDING the Christian Youth Conference of North America, held June 23 to 28 at Lakeside, Ohio, the Chautauqua of the Great Lakes, were over 800 youth and leaders of youth from all sections of the United States and Canada, with a few representatives from other countries.

Speaking as a delegate from this great gathering, I can say without any hesitancy that the week spent at this conference was one of the greatest experiences I have ever had. Here, white and colored young people worked together with no thought on the part of anyone as to whether the person next to him was white or black or yellow; with no thought of superiority or inferiority, only the attitude of true Christians—that we are all brothers.

The general theme of the conference was "Christian Youth Building a New World." All of the talks delivered had a definite relationship to the general theme. Special mention might be made of such speakers as Kirby Page, probably the most outstanding peace worker of the day; Toyohiko Kagawa, considered by many the most Christ-like man in the world today; Taliaferro Thompson, the great educator from Union Theological Seminary; T. Z. Koo, outstanding Chinese Christian. All of these speakers, as well as many others, brought wonderful and inspiring messages to us.

In a group such as attended this conference, one could not expect to find the paramount interest of each delegate the same. For that reason, and also to facilitate discussion, the group was divided into ten commissions and each delegate was assigned according (as nearly as possible) to his preferences indicated when he registered. The ten commissions considered: Developing a Program of Personal Religious Living, Helping Other Young People to Be Christian, Building a Warless World, Breaking Down Barriers, Building a Christian Economic Order, A Christian and the Liquor Problem, The Christian Use of Leisure Time, Preparing for Home and Marriage, Youth and Missionary Action, and Developing a Christian Type of Patriotism.

It was my privilege to be a member of the commission on Missionary Action. Four hours each day were spent in drawing up a statement of conviction (since our particular commission was meeting for the first time) and formulating definite steps for action on the part of Christian youth today. After

many interesting discussions under the guidance of capable resource leaders (S. Franklin Mack, Dr. J. L. Lobingier, Miss Ruth Seabury and Rev. John Irwin), a statement of conviction and very comprehensive recommendations for action were adopted by our group and in turn presented to the entire conference. A brief summary follows:

"It is our conviction that Christianity is essentially missionary in character. Jesus' great commandment calls upon us to love others as ourselves. The New Testament is a volume of missionary literature. The history of Christianity is a record of missionary expansion. As present heirs of this heritage, we cannot regard the on-going Christian Movement as terminating in ourselves."

It was agreed that in a sense every aspect of the United Christian Youth Movement is missionary in nature, but we regarded it the specific function of this Commission to keep before us the world nature of our task (no problem is solved until it is solved everywhere); to disseminate facts as to world situations and the progress of Christian missions in America and elsewhere; to acquaint young people with the vocational opportunities offered and to be offered by the missionary enterprise.

Having stated its convictions, the Commission called upon all Christian youth to join them in such personal and group programs of missionary action as were described in the complete report, recommending as one of the major enterprises for the year 1936-1937 the study of Africa, and the American Negro. Yes, the Commission was quite aware of certain problems such as financial difficulties, lack of a sense of urgency, and an ignorance as to new implications and applications of the missionary task today. It was the conviction of this Commission and that of the conference as a whole that the only fundamental cure for these problems is a more vital personal religious experience and a concept of Christianity that is world-wide and reaches every area of life. "We rejoice that the program of the United Christian Youth Movement is leading in this direction."

"We registered our appreciation of the inter-racial nature of the Lakeside Conference and of the contributions of Dr. Koo, Dr. Kagawa, and Mrs. Induk Pak as tangible evidence that 'sharing the abundant life of Christ' is a *two-way process* of enrichment."

Such was the Christian Youth Conference of North America. May God grant that the youth of America realize, as we who were delegates to this great conference came to realize, how urgent is the call for action. But action in an individualistic way is not enough—important as that is. There must

be a union of the forces of Christian youth, as was emphasized again and again at Lakeside—Christian Youth Building a New World! On with the United Christian Youth Movement!

REINHOLD M. JENSEN.

Lexington, Mo.

Lakeside Echoes

DELEGATES numbered 362, approximately one-fifth of whom were adults. There were 63 leaders and 6 outside speakers. The delegates came from 44 different states as well as from Washington, D. C., and the Province of Ontario. They were members of 30 different denominations—among these several not usually included in such groups. Official delegates were sent by 24 denominations, 19 states, and 7 other agencies—Boy Scouts of America, International Society of Christian Endeavor, Federal Council of Churches, Y. M. C. A., Y. W. C. A., the Youth Temperance Council of the W. C. T. U., and the Student Christian Association. The enrollment showed the widest distribution of delegates ever assembled at an American Christian youth conference.

* * *

The following were elected as officers for the Conference: President, Arthur Stanley, Eugene, Oregon; Vice-President, Walter Staves, Cedar Rapids, Iowa; Secretaries, Margaret Woodruff, Albany, N. Y., and Harriet Lewis, Great Falls, Montana.

* * *

There were about 70 registered from the Evangelical and Reformed Church. They came from Illinois, Missouri, Texas, Kentucky, Iowa, Wisconsin, California, Louisiana, Ohio, Pennsylvania, New Jersey, New York, Michigan and Maryland.

* * *

Sent by the W. M. S. G. S. were Miss Dorothy Keeler, of Wauwautosa, Wisconsin, and Miss Greta P. Hinkle, from Headquarters.

* * *

Martin Harvey, President of the Christian Youth Council of North America, in the opening address, said he hoped this would not be merely a resolutionary conference, but that it would be concerned with definite specific implemented decisions—concerned with how it can make a definite impact. He concluded his challenging address with John Drinkwater's prayer, ". . . Give us the will to build above the deep intent, the deed, the deed."

Clarence W. Cranford—"We are born into a civilization which accepts walls. . . . Why are walls built?—first, because of public enemy number one, Ignorance; second, because of scheming intelligence which represents special interests. . . . Walls will continue to stand unless we are willing to accept risks."

* * *

Mrs. Induk Pak—"In the last 300 years, Koreans are the only ones who have never fought, because they believed government should be in the hands of literary men, not military men."

* * *

"Significance of the Bible for the Present Age" was the subject of a most stirring and vigorous address by J. Stitt Wilson, of California. Mr. Wilson called attention to the fact that in the old Jewish Synagogue you saw the roll of Moses on one side and that of the prophets on the other. To that we have added Jesus. "Moses was primarily a great and inspired labor leader—leader of a host of oppressed human beings. 'Let my people go,' he cried. . . . Follow Moses, go and study Moses and some of the great books about him. . . . The next great message of the Bible is that of the prophets. Anyone can be a prophet who is willing to understand the age in which he lives and harness his will to the will of God. You'll do very well if you understand the world about you and live 'up to the neck' in it.

"History to a prophet was a stream in which God worked. These great prophets were not idealists—let's bury that word for a while. What they were and what we need today is *spiritual realists*.

"To be fair and just with each other is not enough, we should be affectionately just with each other—as two brothers in the same family. . . . 'Seek justice, relieve the oppressed, . . . then come unto me and I will hear your prayers.' 'Though your sins be as scarlet, they shall be white as snow.' You must find a way of interpreting that for your time. Jesus Christ loved nothing more than human beings. If he loved any more than others, it was the lowest, the least.

"As the Father hath sent me into the world, even so send I you into the world," was the text that haunted me when I was a student at North Western University. It sent me to spend much time in the slums of Chicago. . . .

"Of all things that curse mankind today, the most militant is economic oppression."

* * *

Dr. T. Z. Koo, Secretary of the World Student Federation—"Hold on to your unity and demonstrate to the world that God is. . . . We *must* give consideration to the underprivileged all over the world—no matter what

system we propose. . . . We still know very little about each other and because of that we still make mistakes—ignorance begets mistakes and mistakes beget strife—know your facts! When we say 'congenial company' we usually mean people like ourselves. . . . A wonderful gift was the capacity Jesus had for piercing through surface differences. . . . Try to put yourself in the other man's place and try to understand how he feels. You must know something of his background and culture to do this. . . . We need Love, we cannot build a new world without this power which regenerates life."

W. M. S. G. S. Cabinet Notes

ONE of the very pleasant moments of the recent Cabinet Sessions in Cleveland was the morning when Mrs. Leich asked Mrs. Anewalt to come forward. The unexpectedness of the request puzzled Mrs. Anewalt, and her face, as she complied, was a study indeed. It had come to the attention of the Cabinet that Mrs. Anewalt was rounding out 25 years of service for the W. M. S. G. S., and Mrs. Leich, on their behalf, in her own most gracious way, expressed appreciation not only for the duration of her service, but for its quality—the eager, willing, conscientious manner which characterizes the way she always carries out any commission entrusted to her. As a token of this appreciation she presented Mrs. Anewalt with a lovely corsage of pink rosebuds and blue delphinium.

* * *

The Cabinet was happy indeed to welcome as guests at one or several sessions: Miss Irma Nagy, Dayton, Ohio, one of this year's graduates from Schaufler School of Religious Education in Cleveland (Miss Nagy, who has been assisted in securing her training by the women of Ohio Synod, is anticipating giving her full time to Christian service); Mrs. Jennie Gekeler Watkins (sister of Dr. Henry Gekeler), formerly a state officer of the Missouri Congregational Women's Association, and Mrs. Mae Friday Ashbrook, President of the Ohio District Evangelical Women's Union.

* * *

In the report of the 50th anniversary developments it was announced that the missionary groups in Boyertown, Pa., have sold 122 dozen of the anniversary pencils.

* * *

Looking toward the merger of the women's groups of our united Church, 188 societies

sponsored a meeting including all the women of their local church.

* * *

Ohio Synod had a gain in Thank Offering in all three departments—Society, Guild and Band—a gain of 7%. (For the complete report of the Thank Offering see the Cabinet Minutes, a copy of which was sent to every local president of the W. M. S.) Total Thank Offerings for this year amounted to \$38,610.19. There was a gain of \$98.84 in the W. M. S. Thank Offerings, but a loss of \$145.17 in Guild and \$104.50 in Mission Band Thank Offerings, so that total is less than that of 1934.

* * *

When discussing the 20,000 Club Plan to cover the Home Mission debt, we were reminded that in doing this we are not paying a debt of failure, but are paying the price of past progress which, through the shrinkage of receipts, we were not able to maintain.

* * *

In the report of the Indian work in Wisconsin, we learned that the widow of the pioneer among the Winnebago, Mrs. Jacob Stucki, who died last winter in Megley, Indiana, was buried at the Indian School in Neillsville.

* * *

Approximately 50 poems and songs have been received in the Poem and Song Contest for the 50th anniversary. Two committees have been appointed—one to judge the poems and the other the songs.

* * *

A copy of the anthem, "Say Not the Struggle Naught Availeth," composed by Dr. Kate I. Hansen, has been received at W. M. S. Headquarters. Dr. Hansen writes, "The Chris-

tian Literature Society had it photographed from the manuscript of my helper, Miss Katsu Sato, a Miyagi graduate. We are going to use it at the Miyagi Fiftieth Anniversary celebration the first week in November." Wouldn't we all enjoy hearing it!

* * *

It was announced that for the first time in the history of the World's Sunday School

Convention three periods on three successive mornings are to be devoted to a consideration of missionary education materials and methods—Mrs. E. H. Silverthorn, Secretary of Missionary Education of the Presbyterian Church, to give the presentation. Mrs. Silverthorn, whose headquarters are in Philadelphia, is well known to many of the leaders of our W. M. S.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Tohickon Classis—Mrs. C. D. Ott, Coopersburg, Pa.; Miss Vesta Steager, 422 Seneca Street, Bethlehem, Pa.

Wyoming Classis—Mrs. Jeanette Ritter Heller, 506 Bloom Street, Danville, Pa.

OHIO SYNOD

Northeast Ohio Classis—Mrs. Aurelia C. Lang, 250 Falls Avenue, Youngstown, O.

MEMBERS IN MEMORIAM

EASTERN SYNOD

Philadelphia Classis—Mrs. Emily Pfaff, 4501 Smedley Street, Philadelphia, Pa.

OHIO SYNOD

Northeast Ohio Classis—Mrs. Josie Haulman, 207 North Portage Path, Akron, O.; Mr. Charles W. Berry, 126 Wolcott Road, Akron, Ohio; Mary M. Bauer, 126 Wolcott Road, Akron, O.

POTOMAC SYNOD

Mercersburg Classis—Mrs. Rebecca Moyer Ziegler, Mont Alto, Pa.; Mr. S. K. Clever, 126 East Orange Street, Shippensburg, Pa.

In Memoriam

A loyal Woman's Missionary Society member who will be missed greatly in Fort Wayne Classical circles as well as in her local society was Mrs. Miles P. Bradford who died July 19, 1936. Not only was she a very faithful member of the Goshen, Indiana, Society, but she served at various times as Classical Secretary of Christian Citizenship and also of Girls' Missionary Guild. For many years she was a subscriber and reader of the **THE OUTLOOK OF MISSIONS**.

We mourn with the society at Lemasters, Pa., the death of their President, Mrs. Percy Smith. Not only was Mrs. Smith a leader in this particular circle, but in every activity of her church and in any movement in the community which tended to uplift. She was a

participant in the recent Stewardship Essay Contest. Her last act was assisting in the gathering of funds and other means of aiding the many sufferers in last spring's floods. Before the completion of this she became ill.

Both of these women have left a heritage of a goodly example—a life well lived in service to God and man.

Word has just been received of the death of Mrs. R. B. Meckstroth, Huntington, Ind., president of the Woman's Missionary Society of Mid-West Synod. **THE OUTLOOK** extends deepest sympathy to the bereaved family. Mrs. Meckstroth had been a valued member of the Cabinet of the W. M. S. G. S. for several years. She will be greatly missed.

Important for November Leader

Whether you are on the program committee or not, you who read this, please get in touch with the November leader, or your president, to be sure she has the following information. Program Material for November came out too late to have Part VI, in which there is an error, reprinted. On the third page of this part, the closing lines of the answer should read: "Shines brightest when elsewhere it

is most dark . . . YOU AND I ARE THE CHURCH."

Immediately following this answer, the leader calls upon the group for prayer, etc., as indicated on the last page. This responsive prayer is the one referred to on the folder—"Copies of the Home Missions Prayer may be purchased for 10c a dozen."

The Evangelical Women's Union

ELSA REICHENBACH

The Fifteenth Anniversary—

The Women's Union is fifteen this year, and is celebrating in true teen-age fashion. In June, the month of roses, each society presented a lovely pageant entitled "Unfolding Petals," in which a member compared the unfolding years of history with the unfolding petals of a lovely rosebud. Those petals, still tightly in the bud, represented the future. It closed with a tableau in which the womanhood

of the new church was united "For Larger Service." An anniversary Love Gift is being given to the debt reduction fund of the Evangelical Synod of North America. The future always has a great challenge to teen-age girls, so has the future to the Women's Union. To give the society something definite to work for, a "Twenty-three point Goal" has been given to it as a challenge for this anniversary year. Each Department of Work is asked to promote her particular goals. They are:

- | | |
|-------------------------------|--|
| <i>Officers' Department—</i> | 1. 15% increase in membership. |
| | 2. Appointment of all chairmen of Departments of Work. |
| | 3. Special Anniversary "Love Gift" to our Synod. Send to Evangelical Women's Union, 1720 Chouteau Avenue, St. Louis, Mo. |
| <i>General Education—</i> | 4. Use the Monthly Program in the meeting. |
| | 5. Ten readers of Reading Course receiving awards. |
| | 6. Conduct a Parent Training Class. |
| | 7. 100% increase over the present subscription in the Church Paper Campaign. |
| <i>Missionary Education—</i> | 8. Conducting Mission Study Class or Reading Course. |
| | 9. Every member belongs to the Prayer Circle. |
| | 10. Hold an Evangelical and Reformed Day of Prayer for Missions. |
| <i>Devotional Life—</i> | 11. "Every Home a House of Prayer." Count of Family Altars. |
| | 12. Friendly Visitation Campaign in every society. |
| | 13. Notable increase in church attendance due to efforts of our women. |
| | 14. 50% increase in Home Department. |
| <i>Christian Stewardship—</i> | 15. 25% increase in users of the Thank-offering box. |
| | 16. 25% increase in the Thank-offering gifts. |
| | 17. One Life Member or Membership in Memoriam. |
| | 18. One Patron. |
| | 19. A Stewardship Reading Packet in use. |
| <i>Social Welfare—</i> | 20. 15% increase in cash gifts to benevolent institutions. |
| <i>Christian Citizenship—</i> | 21. Presenting Christian Citizenship objectives. |
| | 22. One Christian Citizenship Packet in use. |
| | 23. Presenting "Local Government" to the members. |

The Day of Prayer for Missions on Ascension Day again was a great success. About 17,000 programs were used, the day was observed by 8 federations, and 179 societies reported to date, and the offering thus far amounts to \$1,002.65. This is to be equally divided between the Scholarship Loan Fund in India, and Bethany Mission Church in Milwaukee, Wisconsin. A letter of thanks

from the pastor of this church has already come to the office, with a statement that it has become the nucleus for a building fund. Bethany must build or disband. It should make everybody rejoice that they have decided to build. We know that several of the Missionary Societies have also held a Day of Prayer. We are anxious to hear of your success also.

"Have taken THE OUTLOOK OF MISSIONS for many years and would not like to do without it. Was taking the 'Woman's Journal' when THE OUTLOOK OF MISSIONS was organized. Wish all good missionary ladies could read it."

MRS. OLLIE SHEPHERDSON, Mulberry, Indiana.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

"If I be His Disciple" I will endeavor to be a Christian Citizen. Since Christian Citizenship is the suggested subject for discussion at the October meeting we should be conscious of the fact that the program as prepared appeals to our highest ideals. Choose the materials that will meet your local needs. Many issues are involved in a Christian Citizenship program. If you desire to enlarge upon the suggestions you might arrange for a discussion on the platforms of the political parties in our country. A mixed group of men and women, conscientiously striving for the truth, would be an excellent project to promote. Christian Citizenship also involves an interest in the breakdown of the economic order. A talk on this subject by a well-informed leader would be valuable. But "listening" is the easiest way to provide a program and discussing the topic is far better. Information concerning necessary material will be gladly furnished. Read "Christ's Alternative to Communism," \$2.00; "Made in the U. S. A.," 25c; "In God We Trust and Why Not?" \$1.00; "I Believe in People," \$2.00. Another phase of Christian Citizenship is Peace. Must there be War? A group thinking about, studying and talking about this vital issue is a second project which might result from the October program. "The Turn Toward Peace," 60c; "Why Wars Must Cease," \$1.00, and any of the Headline Books on the list may be read. "Peace Action," an eight-page monthly, may be ordered from the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C., for 50c a year. If you are interested in the Liquor Problem and looking for a greater understanding of alcohol as a narcotic and a beverage, form a discussion group on the subject. "Narcotics and Youth Today," 50c, and "Alcohol Talks to Youth," 25c. A play, "The Urn of Destiny," is 5c.

For reading during the month of November, when the major emphasis is on Home Missions, the following books are suggested: "Expanding Fields of Service" (5c and 3c for

postage) visualizes in picture and story form the expanding fields of the merged church; "Star of the West," \$2.00, is from the original journals of the Lewis and Clark Expedition; "Blackberry Winter," a story of the Ozarks, 75c; "Brown America," never before available at less than \$2.50, now \$1.25; "Schoolhouse in the Foothills," \$2.00. See also list in November program suggestions in packet.

Then, November is the month for the Home Mission study course and we recommend the use of "The Story of the American Negro," 60c. The suggestions for the study of this book have been prepared by the author herself—Ina Corinne Brown—25c. The Guild girls are challenged to read the book, "Twelve Negro Americans," 60c paper, \$1.00 cloth. One of the 12 biographies is that of Martin Harvey, President of the Christian Youth Council of North America. For the boys and girls comes the reading book, "We Sing, America," 50c paper, \$1.00 cloth. The Leader's Help (of this book) for Primary groups is priced at 25c—a copy is in the Mission Band Packet which sells for 50c. For the same book comes a Junior Leader's Guide at 25c.

November is also Thank Offering month. The price of the T. O. Packet is 25c. Order it now and get a complete line of samples of all new (and a list of all available) material—several new plays, new invitation cards, a new service, etc. Reservations for the Thank-offering Lecture should be made at an early date. It is \$2.00 per lecture plus return postage or expressage. An entirely revised edition of "The Rainbow Pageant," 15c, has been printed and two sets of new costumes will be available—rental for set, \$1.00 plus postage.

Plays that might help during the study of Home Missions are: "The Call of the Hills," 5c; "A Little Leaven" (an inter-racial play), price 15c.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

"I do not want to do without THE OUTLOOK OF MISSIONS. It gives the results of the efforts of those who answered the command, 'Go and teach my Gospel.' It is full of missionary information about our work at home and abroad. I look forward to its coming."

MISS EDNA M. GULDIN, Maxatawny, Pa.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

June 8, 1936.

Dear Guild Girls:

After spending five delightful weeks in Japan, we boarded the ship which is now taking us to China. As we sail along we think over the happy experiences we have had in observing our missionary work, in making many new friends and in visiting a beautiful country.

I sincerely wish I could adequately convey to you the many messages of goodwill your Japanese friends sent to you. After telling the students at Miyagi about the Girls' Missionary Guild, its purpose and form of organization, a number of the girls who speak English asked me more about it.

When we left Sendai many of the missionaries and Japanese members of the faculty and students were at the station. 'Mid the rush of farewells many of the Miyagi girls expressed a deep appreciation for the things you are doing. There were notes of gratitude pressed into my hand. One girl wrote a most impressive message, saying she wanted to share with you in "Building a Christ-like World."

From Sendai we went to Wakamatsu where we visited for several days with Rev. and Mrs. Marcus Engelmann. There it was a joy to share in a Cottage Prayer Meeting held in the home of a doctor. Although we could not understand the spoken prayers we could feel their sincerity and depth. Mr. Engelmann took us to visit a rural Sunday school which had been started shortly before we arrived. The Bible Woman (a recent graduate of Miyagi College) and Mr. Engelmann's helper (a graduate of North Japan College) conducted the school which was held in two small rooms on the second floor of a dwelling. If the school continues to grow as it has, very soon they will have to find a larger place.

Upon leaving Wakamatsu, we spent some time sight-seeing in Nikko, Tokyo, Kyoto, Nara and Kobe. Now we are looking forward to an interesting time in China.

Very best wishes for an enthusiastic and inspiring year of programs and activities.

Cordially yours,

RUTH HEINMILLER.

July 21, 1936.

Dear Guild Girls:

As I write to you, I am in the middle of the Pacific Ocean thinking of the many interesting experiences we had in the Orient, the new friends we made and the great unfinished task of taking Christ to those who know Him not.

In spite of threatening war clouds in Hunan Province, we were able to get to Shenchow, China, to visit Chenteh Girls' School, Eastview Boys' School and Abounding Grace Hospital. If Rev. George Snyder had not come part way to meet us and to accompany us there, I am almost certain that we would not have reached our destination. It was a great satisfaction to us to get there.

Because you Guild girls are particularly interested in Chenteh Girls' School, I want to tell you a little about our visit there. Early in the morning, before classes started, we attended a prayer service in the church to which all the students are always invited. After the singing of hymns, prayer was offered by one of the teachers, who also read the scripture and gave a short talk to the group.

Following this service, the students gathered in the assembly room of the school building to welcome us. The school song was sung; the principal spoke words of greeting and presented Miss Ziegler, Miss Schilling and me with school badges. Miss Brown and Mrs. Snyder took us through the school building and the dormitory, showing us every nook and corner.

On Sunday evening we were invited to speak at the regular meeting of the Girls' Christian Association. One of the Chinese girls presided and the meeting was conducted much as a Guild meeting. There was a social hour of singing, stunts and refreshments. How delightful it has been to actually meet the students and faculty of Chenteh!

Although we had only one day in Yochow, we were able to see the Ziemer Memorial Girls' School and the Hoy Memorial Hospital. It was examination time at the school and the girls were very busy. We had to feel sorry for the students—and the faculty, too—as it was a terrifically hot day for examinations.

We are indeed happy that we were able to make this trip to our mission fields in Japan and China and feel that it has been a good investment to help us personally with our work. We are very grateful to the Woman's Missionary Society of General Synod for

granting us the leave of absence so that we might take this trip.

As we approach the homeland, we are thinking of plans for the coming year. I trust that you are looking forward to a much better year than the last one. Won't you try to share the joys and privileges of the Guild with more girls? Remember the many blessings you enjoy with a gift of gratitude in your Thank Offering box.

Cordially yours,
RUTH HEINMILLER,

General Secretary of Girls' Missionary Guild.

We welcome two new Guilds:

Eastern Synod—Solomon's Church, Macungie, Pa., organized by Mrs. Claude E. Keiser, with 17 charter members. President, Ruth Raedler, Macungie, R. 1, Pa.

Ohio Synod—St. Paul's Church, St. Mary's, Ohio, organized by Miss Elizabeth Steinebrey, with 10 charter members. President, Miss Florence Huckemeyer, St. Mary's, R. 1, Ohio.

Mission Band

Dear Leaders of Children:

As we return to America after a delightful visit to our mission fields in Japan and China, we bring with us many happy memories and choice souvenirs. Among the dearest possessions we have are notes written by the members of the Dososei Club, which is the alumni group of the Morioka Kindergarten.

One afternoon while we were visiting in Morioka, this club met. We shared with them in their worship service which was led by one of the Japanese boys. For our benefit, Evelyn Schroer, who is also a member of the club, interpreted what he said. He began with these words, "Today is a very happy day. From far, far America these guests have come to worship with us in Japan." There was singing, praying and reading of scripture by the children. They asked me to tell them a story. None of these children understood English and Matsamura San, the very efficient worker at Morioka Christian Education Center, kindly interpreted for me. When we had finished, the leader spoke the following words and Evelyn again interpreted,

"Thank you for the story present you brought us. Please tell the American children that the Japanese children worship like this in Japan. I say this, representing the Japanese children."

At this meeting the children wrote notes to the children of America and presented them to me with the request that I take them to America. These were all translated by Matsamura San. I have the Japanese letters with the translations. It is impossible for me to share all of them with you through this column, but I want you to have two this month.

LETTER No. 1

Dear American Friends:

I am one of the boys of the Dososei Club of the Morioka Christian Education Center. I suppose in your country many beautiful flowers are blooming about this time of the year. (May.) I like American flowers, and I like American children.

I am very well and I do my studying. I also take my "daily dozen" to keep my body strong. I hope you will all enjoy good health and become great men and women when you grow up. I pray for you from this far away Japan. When I grow big I am going to America. Please come and see Japan.

YUKIO SHIOGAMA.

LETTER No. 2

I like American friends very much. I do not forget about Jesus Christ. When I come to the Morioka Christian Education Center, first I study for awhile. Then we have a worship service when we sing some hymns. Evelyn Schroer and Yukio often offer prayers and then one of the teachers tells us stories. After that we go to another room and have roll call. Then I go to Evelyn's house with my Boyer Piano Book to practice on the piano. At night I pray when I go to bed.

Please write and tell me about yourselves.
9 years old.

REIKO TACHIBANA.

I hope that I may have opportunity to share more of the letters with you and the children with whom you are working.

Cordially yours,

RUTH HEINMILLER,
General Secretary.

Worship Service for the Church School

Prepared by CHARLES M. LEGALLEY

THEME:—TEACHING, PREACHING, HEALING

Prelude: O magnify the Lord with me, and let us exalt His name together.

O give thanks unto the Lord; call upon His name; make known His deeds among the people;

Talk ye of His wondrous works. Glory ye in His holy name.

Hymn: "Christ for the World We Sing"

Scripture Presentation: The eighteenth to the twenty-second verses of the fourth chapter of Matthew tell of the choosing of four disciples by Jesus. The succeeding verse tells of the methods used by Him in winning new disciples. These methods included teaching, preaching and healing. (Read Matthew 4: 18 to 23.)

Leader: Modern apostles of Jesus, in the person of missionaries sent to non-Christian lands, follow Christ in the three-fold method of teaching, preaching and healing. Three short reports this morning will illustrate the way in which our missionaries make use of these three methods. The first method mentioned in our scripture lesson was that of "*teaching.*" Our first report tells of work being done at our Chenteh Girls' School in Shenchow, China. (A Senior girl may report on the development of education for the children of China from the article "Children's Day in Shenchow, China;" *OUTLOOK OF MISSIONS*, June, 1936, page 183. The report should be limited to the material on the first page of the article. At the close of this report a prayer combining those suggested for the eleventh and fifteenth days in the "Prayer Cycle for Our China Mission" page 178 in the June *OUTLOOK* may be offered.)

Another of Christ's methods was that of *healing*. Our second report summarizes the work of our Abounding Grace Hospital at Shenchow. (A young person may report from the article, "The New Year Inventory," page 174 of the June *OUTLOOK*. A prayer combining those suggested for the twentieth and twenty-first days in the "Prayer Cycle for Our China Mission" may follow this report.)

Finally, "Jesus went about all Galilee . . . *preaching* the gospel of the kingdom." In modern Iraq, not many linear miles from ancient Galilee, representatives of the United Mission in Mesopotamia continue to preach of the coming kingdom. (An adult may base the third report on the last two-thirds of the article "The Sowing Goes On," page 176 of the June *OUTLOOK*. A prayer may be offered for the entire foreign missionary enterprise of the Evangelical and Reformed Church at the end of this report.)

Hymn: "Jesus Shall Reign Where'er the Sun."

Benediction:

Important—Please Note

All Woman's Missionary Society and Guild workers refer frequently to the Directory in the July-August issue. We advise that from time to time, as changes are announced, you make these corrections in your *OUTLOOK* so that whenever you have occasion to refer to it, you will find the correct names and addresses.

Pittsburgh Synodical Society—Secretary of Christian Citizenship, Mrs. D. F. Sandbach, 203 Fairview Avenue, Butler, Pa.

Mercersburg Classical Society—Secretary of Girls' Missionary Guild, Mrs. Dewey Heb-

erling, 301 Burd Street, Shippensburg, Pa.

Potomac Synodical Society—Secretary of Thank Offering, Miss Grace McDonald, 114 North Raleigh Street, Martinsburg, W. Va.

Secretary of Girls' Missionary Guild, Mrs. John Frantz, 551 South Main Street, Woodstock, Va.

Secretary of Mission Band, Mrs. C. Ernest Bischoff, R. D. No. 1, York, Pa.

Secretary of Christian Citizenship, Mrs. N. E. Kefauver, Middletown, Md.

Secretary of Organization and Membership, Mrs. Frank Bostian, Blain, Pa.

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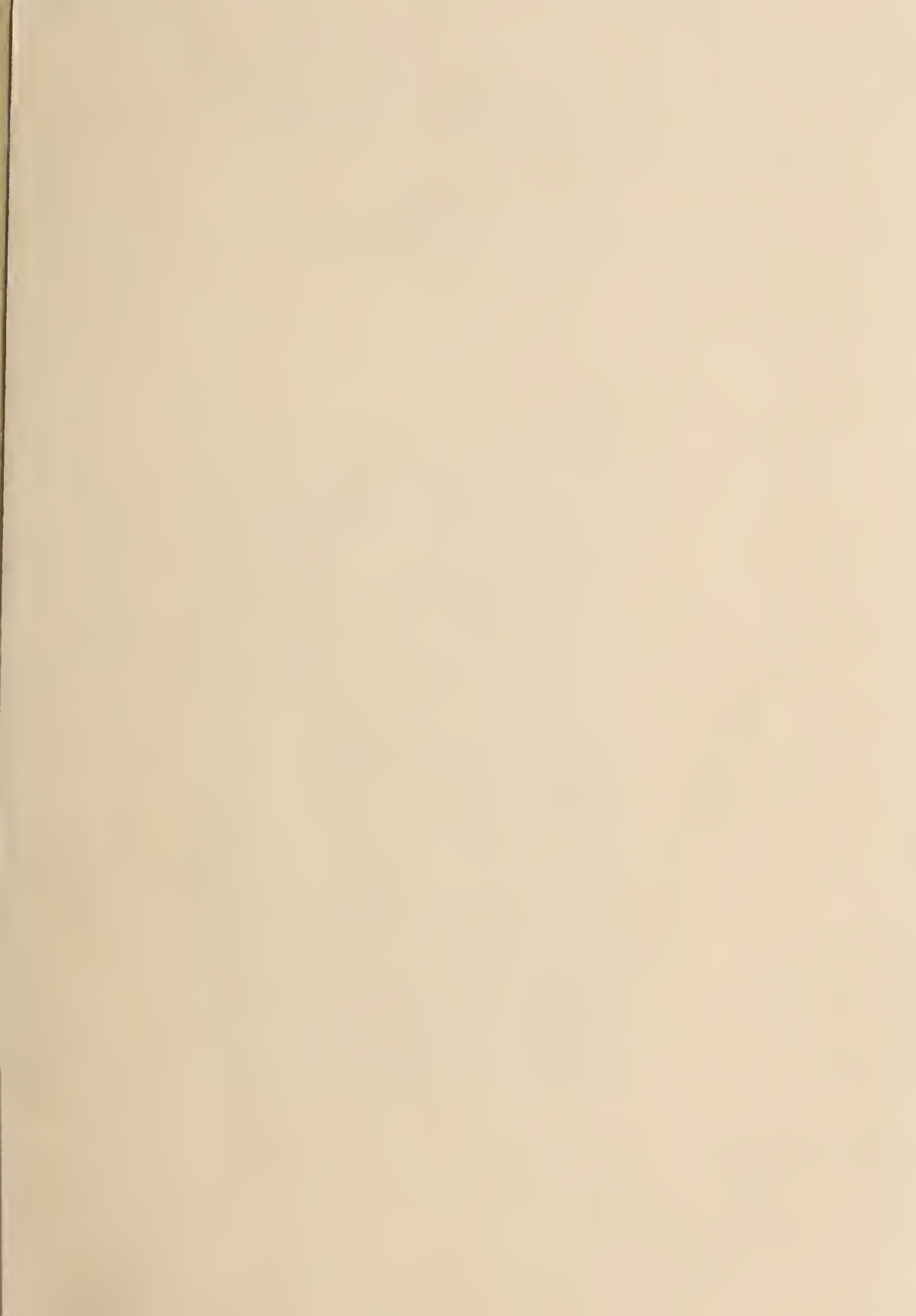
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